

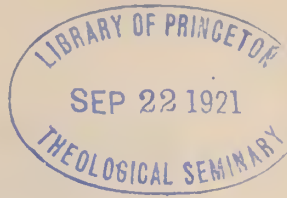


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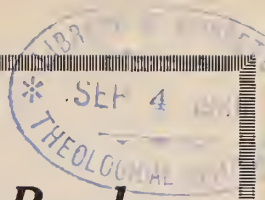
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THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor.*

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THE CHILDREN'S GOD—A WAYSIDE SCENE IN JAPAN

THE MISSIONARY REVIEW *of the* WORLD

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NINE

THE BOILING CALDRON IN INDIA

MANY events and tendencies in India, are not recorded in Western newspapers. That the situation is serious, especially in the north, is acknowledged in government circles; and some missionaries are very apprehensive of the future. Their faith in God rather than in the British keeps them calm and hopeful.

A recent letter from a missionary in the Punjab, who is in close touch with the situation, tells of the political conditions—the riots, the unrest, the nationalistic movements and the costly mistakes of some British officials. He believes that masses of Indians are not loyal at heart to the British government, but are anxious for autonomy though they are not prepared to exercise it wisely. The better class of Indians are out of joint with materialistic western civilization, while at the same time the political leaders in India are arrogant and self-seeking. This militates against the success of reform movements.

Our correspondent continues:

“Given a population of 315 to 320 millions, 300 of them thoroughly ignorant and easily led, and a couple of millions only with any adequate education and only a few thousands of these with any power of leadership and personality, and most of these determined upon winning power for themselves rather than advancing the best interests of their country, and include in this group some who have a fanatical hatred against foreigners and you have a dangerous position. Add to this the keen feeling of resentment over the Amritsar affair and the Khilafat agitation which is growing deeper and stronger all the time, and I would predict an explosion within five years. India in social and religious reforms is not keeping pace with her political advance. Masses of people have not changed

their ideas about social matters at all. For example: scores of my students have been excused recently in order to get married; a regular epidemic of them! Why? Because the Hindu astrologers say that the next two years will be unpropitious. Therefore every young Hindu of sixteen or seventeen is rushing off to plunge himself and his family into economic difficulties, to say the least. On the platform the Arya Samaj is preaching Brahmacharya (late marriages), but in reality they have no influence at all in these matters except over a small, rather highly educated group in a few large cities. Even Mohammedans are influenced by these social customs, and many of them have married in order to avoid the unpropitious season ahead.

“As to caste and its influence, there are no doubt signs that it is weakening. But a social custom which has existed for 3000 years cannot be destroyed in three years or even thirty years without danger, and there are evidences on every hand that the morals of the people are giving way under the rapid disintegration of the old social fabric. And yet the worst of the old customs like early marriages still have a strange superstitious hold on the minds of most Indians.

“The women’s movement is purely superficial, except in small circles in a few of the largest cities. The attitude towards women in general is not changed at all. They are looked upon as distinctly inferior to men, and without any claims to the same rights and privileges. In some of the large cities women are getting educated and are coming into touch with the world enough to resent the former attitude of their men-folk, and demand a larger measure of freedom than has been theirs for centuries. The Mohammedan’s community is most backward in the Panjab both in the matter of education and in tolerance for others; its bigotry and its attitude towards women is much the same as ever. The Mohammedan who is educated on the modern lines and is acclimatized in a modern atmosphere, is looked upon by the majority of Mohammedans as a renegade. A small body of fanatics is greatly inflaming the ignorant masses of Islam to an attitude of bitter hostility not only towards foreign Christians but even towards native Christians. Woe betide the Indian Christian Church if the Mohammedans were to get power in India in the near future!

“The strength of the movement for unity between Hindu and Mohammedan, is purely political. They neither trust nor like each other, and are simply driven together, for the time being in opposition to the British. Let the foreigners be removed and within five years they will be at each other’s throat. Ten or fifteen years from now after the Reforms have had time to penetrate the ordinary life of India sufficiently and have proved measurably successful, then

there would be some prospect of permanency in this union, but at present it is worth nothing except politically.

“With regard to the relations between missions and Indian Christians there is fault on both sides. Some missionaries are incapable of realizing the changed position that has arisen in India, and many Indian Christians have the attitude that ‘missionaries have been top dogs long enough and now we are going to have our turn!’ It is needless to say when these two kinds of Christians come together there is not much harmony as a result! Where there is sufficient progressiveness in the missionary body and sufficient restraint and tolerance amongst the Indian Christian community, the gulf can be bridged, but it is a difficult situation. The future of Indian Christianity in the 20th century depends (humanly speaking) upon whether Indian Christian leaders and missionaries can work together in harmony. The Indian Christians left largely to themselves would either be absorbed by other bodies or would become a weak and querulous faction.”

The whole problem of unrest in India is unquestionably due to the failure to inject the spirit and principles of Jesus Christ into political, social and religious life. It is no doubt inevitable that an awakening people should become restive, and that ambition should lead to self-aggrandizement. This is all the greater reason for promoting the evangelization of the people in India, and the training of Indian Christian leaders.

CHURCH UNION IN INDIA

THE Bangalore Conference held in India May 27 to 31 adopted the following resolutions in favor of Christian unity.

1. That this Conference of Indian Christians consisting of members belonging to the Anglican, Wesleyan, Lutheran, Baptist, Presbyterian S. I. U. C. and Syrian (Mar Thoma and Jacobite) Denominations, is of opinion that the several denominations of the Christian Church are in all essential respects within the one Church Catholic, and that, in the interests of true Christian fellowship and for the extension of the Kingdom of Christ in this land, a recognition of the equal status of the denominations within the one Body of Christ and of their ministries as of equal validity, is necessary.

2. That such recognition should be given effect to along the following lines:—

a. Ministers may receive due authorization to minister fully and freely in the churches of other denominations, it being understood that the above authorization is not to be regarded as re-ordination or as repudiation of the present position of their ministers as validly ordained.

b. All the denominations should recognize fully the members of one another and admit them to the Lord's Table.

3. That further negotiations toward union of an organic character should not take place until the above two resolutions have been given practical effect to, and until the Indian Churches have attained financial and administrative independence, which, it is hoped, will conserve the best elements of Indian religious experience.

We must acknowledge that there are dangers in this attempt to realize the ideal of Christian unity; but with proper emphasis on the necessity of loyalty to Christ, of faithful obedience to God's Word and of complete dependence on Him, encouragement should be given to every effort to fulfil the prayer of our Lord for true unity among His disciples.

OPPORTUNITY IN GUATEMALA

ONE of the significant things about the recent revolution in Guatemala is that the Unionists, who succeeded in putting down Cabrera's autocratic government, used as one slogan in their demonstrations: "Down with the clergy (Roman Catholic priests). We believe in evangelical religion!" The public made no protest against such anti-clerical sentiments, and many called for the punishment of Bishop Pinol, who fell into popular disfavor because of his close association with the Cabreristas. The general public sentiment in Guatemala is in favor of "evangelicals," as Protestants are called. It is hoped and expected that the new regime will be characterized by liberality in religion. The new Herrera government seems to be self-restrained, sane and judicial, with little evidence of blood-thirsty revenge, in spite of the inflammable nature of Guatemalans. The outlook for the progress of Christian work in Guatemala is hopeful.

President Herrera, himself is reputed to be a wealthy land owner, but a patriot of good judgment in political matters. The new government is more thoroughly democratic than the old, and has shown ability to control the situation. After such a revolution in a Catholic country, there usually come enlarged opportunities in evangelical work for some years and there are promises that the government will offer no opposition to Protestant missions. Evangelical missions in Guatemala have had a profound influence on the ideals and character of the people. The past three years have brought many difficulties in the form of war, earthquake, high prices, lack of workers and enemies to the truth, but the clouds have broken and the light of a new day seems to be dawning.

As signs of the new day, gambling dens have been closed by the decree of the government in Quezaltenango; a vigorous anti-

saloon league campaign is in progress; base ball is driving out bull fights; healthy sports are replacing idleness and excess; political clubs are replacing champagne suppers and religious liberty is experienced instead of fanatical oppression. These changes have not come from Roman Catholicism, or from atheism or from an autocratic government policy. They are not a guarantee of Christian faith but they are the result of the growth of enlightenment through the preaching of the Gospel. After forty years of evangelical mission work there are more signs of promise than ever before. More than 500 evangelical congregations, with 15,000 adherents are scattered over the country and hundreds of thousands of Bibles and Testaments are in the hands of the people. Education is also producing results but these must be safeguarded by spiritual awakening and direction. Now is the time to advance in Guatemala.

THE MISSION PROBLEM IN SANTO DOMINGO

SANTO Domingo, rich in trade and industrial opportunities, and with the traditions of the oldest Spanish civilization on the western continent, is still practically unknown to people in the United States, although for three and a half years a Rear-Admiral of the United States Navy has been its "President," carrying on a military government with the aid of a Cabinet of United States Marines.

Since the American occupation, however, the Protestant churches of America have made plans to enter Santo Domingo with a missionary program that will go far toward bringing the republic to the notice of the outside world. The work will be administered by a board of trustees, so that the divisions of the Evangelical Church shall not be introduced. Such a plan is without precedent in Christian missions.

The missionary program calls for more than one million dollars in the next five years, with thirty foreign workers and fifty native workers. It includes an institutional church, an industrial school, a hospital, and a book store in the city of Santo Domingo, the capital of the republic, and a similar group for Santiago, its most important northern city. While these will be the two great centers of work, the plan also calls for an institutional church, and a hospital at five other places. The project has the approval of Rear-Admiral Snowden, United States Navy, Military Governor of the island.

The Dominicans take pride in asserting that they have the remains of Columbus in their Cathedral, and that they are authentic has been but little disputed. Reminders of Ponce de Leon, Cortez, and Pizarro are on every hand. But here interest ceases. Nothing of modern beauty or utility meets the eye. There is no modern life of any kind, except that brought by the Marines, who installed a telephone for their own use, built a military hospital, saw that the

streets were cleaned up, and built some new roads. Street cars and street lights are unknown. There are no roads across the island, and the journey must be made by boat, a ten-day trip.

In the northern part of Santo Domingo there is a larger percentage of white blood, and the people are more progressive. Nothing now remains of the early Indian tribes, which were wiped out by Spanish cruelty. African slaves followed them, brought by Spanish and Portuguese slave dealers, and their descendants, often of mixed African and European blood, have been left to drift along for centuries. Torn at times by revolution and at others invaded by European capitalists who have attempted to exploit the resources of the country, Santo Domingo finally dropped out of the running commercially. For the last three hundred years she has lived in isolation, and it is only since American occupancy that she has shown evidences of again entering into the active life of the world.

Notwithstanding her isolation from centers of progress, and her large Afro-European population, there is in Santo Domingo a small intellectual circle with a high degree of culture. The intellectuals resent the continued occupation of the island by the United States Marines, with the censorship which has been exercised over their literary productions, but the lower classes are grateful for the peace and prosperity that have come to them as a result. The American occupation has concerned itself largely with establishing schools, and education has developed rapidly, a school attendance of 85,000 children having grown from one of 25,000 three years ago. The schools cover the primary grades only, and it is not easy to secure teachers.

The Roman Catholic Church in Santo Domingo is poor, and cannot minister to the needs of the people, who are as destitute as the people of any land not devastated by war, plague or famine could possibly be. The great mass of the inhabitants have nothing, and 95 per cent of them can neither read nor write. Leading Dominicans have advised that anything that can be done by the American Mission Boards will be acceptable, and that there is no chance of duplicating any work, as none is being done. Except in a few isolated instances, scarcely any Protestant activity of a missionary character has ever entered the field.

NON-CHRISTIAN LABOR CHURCHES

MEN are ever seeking to secure the fruits of Christianity without the roots; to develop the form of Godliness without paying the price or experiencing the power. A "Non-Christian Church" seems a contradiction in terms, but such are being formed. In Canada a "Labor Church" was organized in July, 1918, and now has ten branches, Winnipeg alone having 1200 members. It has grown because of the popularity of industrial movements but it has not yet endured hardship and persecution.

There is avowed belief in God but no clear surrender to the claims of His Son, Jesus Christ. The basis of admission is as follows: "I am willing to support an independent and creedless Labor Church based on the fatherhood of God and the brotherhood of man. Its aim shall be the establishment of justice and righteousness on earth among all men and nations."

An idea of the Sunday School may be gained by the following extract from one of the lesson outlines:

"Lesson 1. Who set the dinner table? (a) The many who keep us; (b) Our part in the world's work; (c) 'Grace before meat.'

"Lesson 3. The Age of Homespun: (a) Manufacture in home workshop; (b) Production for use—independence; (c) 'God bless me and my wife and son John.'

"Lesson 5. The First with the Machine; (a) Tools of production in the hands of the few; (b) The new slavery—men, women and children; (c) The work of Jesus—Luke 4:18.

"Lesson 16. Where the Baby Came From: (a) The miracle of life; (b) Sex instruction; (c) Bodies temples of the Holy Spirit.

"Lesson 21. The Life of Jesus: (a) Carpenter and reformer; (b) Opposed by church and state; (c) The sins which crucified him."

While most churches are lamenting the absence of men, the Labor churches like Masonic Lodges, are filled with them. It is unfortunate that a dividing line is being drawn between workers and others, and that men and women are making social organizations a substitute for the Church of Christ. These ideas are directly opposed to the teaching of the Founder of the Church and the Saviour of the World.

JAPANESE CENSORSHIP

GOVERNMENT censorship in Japan, except in time of war, is calculated to create impatience in the minds of lovers of free speech and freedom of the press. For the same reason, British members of Parliament have taken their government to task for carrying on secret warfare in Somaliland, East Africa. The policy of secret diplomacy, secret treaties and secret spy systems is not acceptable to liberty loving people. Japan's policy of seeking to control not only the acts and speech of her people but their very thinking is arousing opposition among the Japanese themselves.

The editor of the *Osaka Ashi* was warned because he disapproved of a Japanese expedition to Siberia; the editor of the *Kobe Herald* was imprisoned for printing a sentence of "Mr. Putnam Weale" referring to the Emperor as inexperienced; the *Japan Chronicle* was suppressed for reprinting a reference to the famous "twenty-one demands" from the *North China Daily News*; The

Japan Advertiser was suppressed for referring to the Mikado's "mailed fist" falling heavily upon the Japanese proletariat; Pooley's "Japan at the Cross Roads" and other books are placed upon the "Index Expurgatories." There were 1927 suppressions under the Okuma ministry (1914-1916).

It is clear why the Japanese people and even the government officials in Japan do not know the facts about the Korean uprising and Japanese methods of torture and suppression in Chosen. There is hope that the Japanese press law may soon be revised in favor of greater freedom.

OUTBREAK IN LOVEDALE INSTITUTE

STUDENT unrest is not confined to India or China. A serious disturbance occurred at Lovedale Institute, South Africa, on Sunday, April 25, and involved the destruction of the chapel by fire, the breaking of windows and other property damage, the stoning of Rev. J. Lennox, the acting principal, and assaults on other teachers. The immediate occasion of the riot seems to have been some dissatisfaction with the bread, but the real, underlying cause was the agitation from outside. One hundred and ninety-eight native lads were arrested and imprisoned. In spite of the plea for clemency made by acting-principal Lennox, the judge sentenced each of the fourteen ring leaders to three months' imprisonment at hard labor and £50 fine; and the remainder of the men to a fine of £15 each or one month in prison.

The Christian Express, Lovedale, says: "The virus of this trouble came from outside, but it is probably not all of one strain. The Land Act of 1913 implanted a deplorable crop of suspicion in the minds of the natives, and served to bind together tribes and clans which, up to then, had been disunited. There is a restlessness all over the world and notably among students. Strikes are in fashion. Educated natives read the newspapers, and not a few have witnessed strikes in Johannesburg and elsewhere. The term "strike" conveys to the mind of the native the idea of smashing things in general and windows in particular. It is almost certain that few of the rioters realized beforehand the seriousness of their actions. The majority were led by the few, and those who did not join in the riot were threatened with bodily harm."

Lovedale Institute, which has done such a noble work in Africa, has been temporarily closed on account of the riot and damage, and a real setback has been given to the cause of native education. That the South Africans in general are not in sympathy with the action of the students is shown by the regret expressed by parents whose sons have caused the trouble and by the resolutions passed by one of the native church courts. These resolutions express deep regret at the disturbance in Lovedale Institute, and record hearty

disapproval of the conduct of the students. They close by saying: "Our prayer will daily be that the great danger with which our educational system is threatened may be averted and that brighter days may come to the Institute."

The World and The Gospel Today*

BY VISCOUNT BRYCE, LONDON, ENGLAND

THIS period of history is one of great urgency and gravity. The white races are penetrating the whole world. The whole world is brought together as never before. There is hardly a spot that was not touched and smitten by the War in one way or another. It affected regions that had hardly a place in history before—all Siberia from the Urals to the Pacific Ocean, Central Asia and much of East Central Africa. If you except some tropical forest regions of Africa and South America, nearly all the backward races have in some way suffered by the War. It is owing to the quarrels of the so-called Christian peoples that so much misery has been brought to the world.

Not only is the white man penetrating everywhere, but wherever he goes he is a destroying force. Not only are ancient faiths crumbling, but the moral foundations of custom on which the backward races lived in former times have been removed. They have now nothing to live upon until and unless they are given the Gospel of Christ.

I cannot think of any time in the history of the world when we have had phenomena of this sort. That is the reason why we ought to bend our minds to developing our work in every mission field. It is also the reason why we should try to see that our influence in every country where Britain can exert her influence, is well exerted in the cause of justice and humanity, and to see also that our people abroad set a better example by their own lives than in times past.

We have to ask for gifts to support missions. It is a duty to give them, every Christian must seek to spread Truth and Light. But a gift is an external thing, it may or may not be an expression of a man's real sense of duty, of his real devotion to his Lord. It is an offering, as in the Old Testament dispensation were the sacrifices on the altar. But mercy is better than sacrifice, because mercy is part of the quality of the human being himself; it means the individual's moral purpose, his realization in his own life of Christian duty and Christian love. In and by it he shows forth his faith by his life better than any offering of money can do.

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*From the *Laymen's Bulletin*, published by the National Laymen's Missionary Movement, London England.

Now we have come to the end of the War and what do we see? Those who have the best means of knowing tell us that two normal epidemics are visible all over England. One is an epidemic of crime, and especially of robbery with violence. There has been an increase in theft and all forms of dishonesty, thefts on railways, thefts in the postal service. The other epidemic is even worse. It is a prevalence of sensual vice such as has not been observed for many years. If there is a department of moral conduct in which Christianity has rendered an especial service to the world, it has been in raising the level for human morals, and in its treatment of sensual vice. When one reads of what sensuality was in the ancient world, when one recalls its treatment by the Greek and Roman poets, and what St. Paul says of it in his own time, one feels how enormous has been the change to the modern world, and how entirely that change is due to the influence of Christianity. Even when things were worst in the modern world, they never sank so low as they had done in pre-Christian days. Whenever we see a falling back toward the thought and practice of that pre-Christian world, it is a danger-signal which warns us of the need for guarding the higher conception of sexual relations which Christianity gave.

All these thoughts bring us back to the main thought—what can we do to make our country a Christian country? The more we feel what has been called “the bankruptcy of civilization” the more we feel that the only thing that can save the world is to return to the precepts of the Gospel, and try to bring our practice nearer to our profession.

There is no light from any quarter promising moral dignity and purity and goodwill among men except that which comes from the Gospel. That is the Light which lighteth every man, and that is the Light which we must do our best to spread not only abroad but among ourselves. The precepts of the Gospel are the one remedy for all the troubles we see around us at home and abroad. No nation has ever yet really tried to put those precepts into practice.

There seems to be a great call going out to us now to Christianize other peoples. To do this effectively, we must begin by Christianizing ourselves. If the Gospel is the only Light, then it is according to the Gospel that we must try to rule our own lives and induce others to do so. The best way to move others is to set an example by following these precepts ourselves. However zealous we may be for the diffusion of the knowledge of the Gospel abroad, and however earnest our efforts, after all the most vitally essential thing is that we should try to infuse a Christian spirit into the society in which we live. Let us by all means continue our efforts to spread the Light abroad, but let it also illuminate the individual life at home.



A BUSY SCENE IN THE MARKET PLACE, NAHA, LIU CHIU ISLANDS

Liu Chiu—the Floating Dragon

BY REV. C. K. HARRINGTON

AN IMPORTANT chain of islands stretches from the southwestern extremity of Japan, across well nigh a thousand miles of salt water, to Formosa. These beautiful and fertile islands, which number about ninety in all, while divided into several groups, were known as a whole to the Chinese as Liu-Kiu, or Liu-Chiu. The Japanese, to whom the pronunciation of the letter *l* is as difficult as that of *r* is to their Chinese cousins, call them Riu-Kiu. The name, which signifies the "Floating Dragon," was bestowed on them by their Chinese discoverer, because they suggested to his mind the appearance of a sea-dragon, or sea-serpent, floating on the surface of the water. The alternative Japanese name is Okinawa, the "Rope-in-the-Offing," as though this chain of islands united Japan with Formosa.

The Liu Chius lie in the course of the *Kuro-Shiwo* or Japan Current, the Gulf Stream of the Pacific, and thus have an equable, warm and humid climate, very trying to Europeans and even to Japanese. The agricultural products comprise rice and millet, tea, tobacco, cotton and indigo; beside such fruits as bananas, pineapples, oranges, peaches and plums. The most important crop is sugar cane, the sugar from which, half a million barrels a year, is sent up to Japan for refining. Another principal crop is sweet

potatoes of a very inferior quality, which form the ordinary food of the common people. There are many domestic animals, such as ducks and geese, swine, cattle and horses. Mining, also, and manufacturing are carried on somewhat extensively.

On account of the typhoons which frequently visit the islands the people of the cities surround their houses with high walls built of blocks of coral rock. The village dwellings are small, wretched huts. As a rule the native Liu Chiuans, whether in city or country, are almost indescribably poor, even from a Japanese point of view. The population of the islands is estimated at over half a million.

In race the Liu Chiuans differ somewhat from the people of Japan proper, being chiefly, it is supposed, a blend of Japanese with aboriginal tribes. They have a language, or dialect, of their own. They claim that their traditions date back seventeen thousand years, but having had no written language they have no native historical records or literature. In the year 1879 Japan formally annexed them to her own territory, this being the first considerable addition to the Empire after the restoration: Since that time there has naturally been a great increase in the number of pure Japanese living on the islands, and the use of the Japanese language has been spreading among the Liu Chiuans of the better educated classes. Even yet, however, the Liu Chiuans are to the Japanese of the mainland practically a foreign country, inhabited by an alien race, speaking an unknown tongue. For a Japanese preacher to set sail from Kobe for Naha, to carry the message of the Cross to the Liu Chiu Islanders, is as truly a foreign missionary enterprise as for an American to take the gospel to Japan, or at least, as being an American possession, to the Philippines. As a race the Liu Chiuans are said to be much inferior to either the Japanese or Chinese. "For centuries they have been ground between two mill-stones, and that, combined with the tyranny of their own officials, has utterly crushed out every particle of decision of character, leaving them a weak, spiritless and groveling people."

Their depressed condition is no doubt due also in part to the fact that they have not been brought under the sway of any great religious or moral teaching. However inferior to Christianity we may consider Buddhism and Confucianism, we cannot doubt that these have been to a very large degree Lights of Asia, and that China and Japan owe to them much of their progress in knowledge, in morality and in the arts and refinements of life. Buddhism was introduced from China in 1281, and between the old capital, Shuri, and the new capital, Naha, is a Buddhist temple said to date from that time, the walls of which are lined with the ancestral tablets of the Kings of Liu Chiu for over six hundred years.

The teachings of Confucius also have become familiar to people of education. But neither Buddha nor Confucius has exerted much influence over the minds of the Liu Chiuans generally. They seem to be destitute of an aptitude for great religious ideas, and are the slaves of many superstitions.

The great missionary campaign undertaken in the sixteenth century by Francis Xavier for the Roman Catholic church, in southern and eastern Asia, probably included the Liu Chiuans in its scope, but, if so, it made no permanent impression on the people. The story of modern Christian missions in the islands begins in 1846. At that time the ports of Japan were still closed to foreign shipping, and Naha, the chief Liu Chiu port, was a regular rendezvous for the fleets of western nations cruising in Asiatic waters. A number of Christian officers of the British navy became interested in the spiritual condition of the people, and with their support a Dr. Bettelheim, a German Jew by birth but a Christian in faith, and with an English woman for his wife, settled at Naha, and labored for seven years to plant the Christian faith in the islands. The story of Dr. Bettelheim's arrival, and his subsequent experiences, was told to Dr. Thomson of Kobe by an eye-witness, an old man of over seventy.



A LIU CHIUAN GRANDMOTHER

“He arrived in Naha in May, 1846, with his English wife, his family of two children, and his household goods, on board an English man-of-war, at that time the only means of reaching these islands. Application was at once made to the officials for permission to land and begin work, but it was refused, and strict injunctions were issued to the boatmen not to bring the missionary ashore. He bided his time, however, and one day while a boatman was aboard the vessel, probably beguiled below, Dr. Bettelheim hastily piled his family and goods into the boat and waited. When the boatman returned and saw his boat full of unexpected guests, he fell on the deck and implored the officers to take them back on board, as he would be severely punished if the missionary went ashore in his boat. No notice was taken of this appeal, as the officials had no right to refuse permission to land; and after wait-

ing for five or six hours he most reluctantly left for the shore. The vessel sailed away, and thus this brave missionary took up his lonely post among these islanders, for Christ's sake and the Gospel's."

Dr. Bettelheim remained in Liu Chiu seven years, suffering many hardships and constant petty annoyances. The common people were not unfriendly to him, but the officials, knowing of the opposition of the Japanese government to Christianity, and fearing to incur its hostility by allowing the prohibited religion to gain a foothold, did all in their power to discourage the missionary and cause his retirement from the country. "Guard-houses were erected at the entrance to his residence, and he was kept under the strictest surveillance night and day. Spies followed him everywhere he went, and if he stopped to preach or speak to the people, at a signal from these men the crowd would at once disappear. When he distributed tracts and portions of Scriptures the officials would gather them up from the people and return them to him next day in neatly tied packages. The shopkeepers were forbidden to sell to him, and in every possible way his position was made as unpleasant as could be, in the hope of driving him out of the islands."

The only thing that deterred the officials from making an end of him altogether was their wholesome fear of the British fleet, the ships of which frequently touched at the islands. We are told that on one occasion he had been arrested and beaten, but the sudden appearance of an English vessel caused his release, and the officials were compelled to apologize and promise better treatment in the future. Under the constant strain of these persecutions his health finally broke down, and in 1853 this obliged him to withdraw from the field, without having seen, so far as we can learn, any results of his labor. Dr. Bettelheim, during his stay on the islands, made a translation of some portions of the Scriptures. As the Liu Chiuans had no written vernacular, this translation was probably into Japanese, and if so was one of the very earliest attempts to produce a Japanese version of the Scriptures.

But although the Liu Chiu officials, influenced by the Japanese hatred of Christianity, succeeded in foiling this early attempt to establish Christianity on the islands, Providence had arranged that after all they were to play a part in the introduction of the Gospel into Japan; and that it was to be in turn from Japan, and from the lips of Japanese, that the islands were to receive the Message. "It was from these islands that Commodore Perry commenced those operations which finally resulted in throwing open Japan not only to trade but to evangelization."

Dr. Bettelheim was still laboring and suffering at Naha when the Perry squadron arrived, May 26, 1852. When Perry with his



A LIU CHIUAN WORSHIPPING BEFORE AN ANCESTRAL TOMB

“black ships” came sailing into the harbor, he was surprised to be immediately saluted with the British Ensign, run up on a flagstaff on a cliff near the town. In the fine three-volume account of the Expedition published by the United States government, we are told of Dr. Bettelheim’s visit to the ship. Presently Perry was up at Yedo, knocking at Japan’s front door, and ere long that door was open both for the foreigner and the foreign religion.

Forty years passed before the Gospel again came to the Liu Chiu Islands. There was a new Japan, and the Liu Chius were her possession. Japanese officials conducted the affairs of Naha.

In the spring of 1891 there came to the East an old lady from Scotland, a Presbyterian, Mrs. Alexander Allan, of Glasgow. For years she had been concerned for the spiritual welfare of the people of the many islands that cling about the skirts of Japan, and first of all for the Liu Chiuans as being the least likely to be early reached by the gospel. In Kobe she found a fellow-countryman and a kindred spirit in Missionary Thomson, to whom she expressed her interest in this matter. On her return to Scotland she made an offer, through Mr. Thomson, to the American Baptist Missionary Union—now the American Baptist Foreign Mission Society—of a sum of money sufficient to establish a Christian work in the Liu Chius, and to sustain it for a number of years. The Society gladly accepted Mrs. Allan’s proposal, and steps were at once taken by Mr. Thomson to begin the work. In the Baptist

Theological Seminary was a Mr. Hara Michinosuke, who had had an inward call to labor for the Liu Chiu people, and among the Baptist preachers was a Mr. Okamoto who had lived among them years before as a government official, and was willing to return to them as a missionary. The autumn of 1891 saw these two Japanese pioneer evangelists settled at Naha. A few months later Mr. Thomson, accompanied by his wife, made his first visit to the islands. During the three weeks they remained they were received everywhere with kindness and courtesy, and to the daily meetings the Liu Chiuans flocked in crowds, of course largely from curiosity, to see the foreigners, as the addresses, being in Japanese, would be unintelligible to most of them.

“The sight of a foreign lady nearly upset the equilibrium of the city of Naha, her appearance on the streets was the signal for a general suspension of business. She could clear the public square, which was the general market place, of both merchants and customers, inside of three minutes, if it was known that she was out walking in the streets. This disturbance of the traffic of the place led to the amusing request on the part of the police that the lady should stay indoors during the day, only coming out for exercise after dark.”

The condition of the Liu Chiuans when Mr. Thomson made his first visit to Naha was truly worthy of compassion. Although they had been already more than a decade a part of the Japanese Empire, very little had apparently yet been done by the government to promote their welfare. Outside the Capital, schools were unknown and the bulk of the people were destitute of even the elements of learning. In their domestic and social and industrial life they were in a very primitive state. Modern methods and implements, and conveniences of domestic life, which had become common in the empire at large, were here yet unknown. Even the humble kerosene lamp was wanting. There were many in such poverty that they could not afford even the sweet potatoes of poor quality which grow in the islands, but were obliged to resort to a mixture of potato and clay.

As for religion, they were without even such insufficient guidance and consolation as Buddhism might give, and were under the sway of all kinds of superstition. So materialistic had they become that the very idea of a spiritual religion was foreign to them. If they knew of Christianity it was as something to be shunned, having in it, it was thought, an unholy magical power which cast an evil spell on men and separated them both from living friends and dead ancestors. It was perhaps to escape this spell that whenever a white man appeared in any of the villages the women and children fled from him in terror.



BUSY STREET IN NAHA, LIU CHIU ISLANDS

The handicap of the language, and the timidity, conservatism and superstition of the people, made the work of our pioneer Japanese evangelists difficult and sometimes discouraging, and ten years passed without large visible results. Then a change came, and the people gathered in crowds to hear the gospel. Hundreds professed faith in Christ and were baptized. Other Japanese Christian workers from the mainland joined in the work, and from among the Liu Chiuans Christians were raised up preachers and teachers. Churches were organized at Naha and at Shuri, and a number of country stations were opened. Dr. Thomson, although in residence at Kobe, a thousand miles away, has been in direction of the work, and when occasion has required has either visited the islands in person or has arranged for some other missionary to make the journey. Two or three years ago the Baptist church membership was not far from one thousand, but a drastic weeding out has reduced this number by two-thirds.

The faith of most of the early converts was not of a highly spiritual nature. The Christian God of whom the preacher spoke was evidently a great and powerful Being, and under His favor they might expect prosperity. Bodily health, a flourishing family, fat crops, and rapid increase of their livestock were to them the visible signs, at first the only intelligible signs, of God's love and care. Let the harvest fail, sickness invade their home, or disease break

out among their domestic animals, and the foundations of their faith began to crumble. For they were essentially a primitive people, and among all primitive peoples—as among the primitive Israelites themselves, as is clearly shown in the Old Testament—material prosperity and adversity have always been held to be the tokens of the divine favor or displeasure. “That is not first which is spiritual but that which is natural, and afterward that which is spiritual.” Thanks to years of Christian teaching and experience, more spiritual conceptions are gradually supplanting these primitive ideas, and while the numerical growth of the churches is at present less rapid than formerly, they are in a more satisfactory condition.

Following close upon the Baptists in Christian work for the Liu Chiuans came the Methodist Episcopal Mission of Japan, in 1893, and the Church Mission Society, in 1894. The former has enjoyed very considerable success. A number of churches have been organized, with a roll of perhaps a thousand members. In one village, where nearly 150 had united with the church in a single year, the villagers took alarm, and endeavored to stay the progress of the work, declaring that if the new teaching, with its disapproval of drinking, dancing and the theatre, should gain further headway, life in their village would become intolerably dull. This recalls to the writer a remark sometimes made by Japanese on learning that he was an abstainer from both *sakè* and tobacco: “I should think you would find it very lonesome.”

During these twenty-five years, while Christian missions have made a beginning of the spiritual transformation of the Liu Chiuans, the Japanese Government, in pursuance of a wise policy operative also in Korea and Formosa, has been exerting itself to promote their welfare along industrial and educational lines. Missionary Wynd, of Tokyo, who had made his first visit to the islands in 1893, made a second visit in 1915, and speaks of the marked changes that had taken place during the interval. “Schools have been established in every big village, and high schools are found in the business centers. Ambitious young men flock from the islands to the mainland. One or two, after taking degrees in the Imperial University, are back in the islands to light the torch of culture in Naha, Shuri and Itoman. The young men meet together and talk about the poetry of Tagore, the philosophy of Eucken and the plays of Ibsen. The ignorant, downtrodden, fearful native of the Liu Chiuans has been transformed. His ideas, his habits, his outlook on the world are different, as is also his appearance. He has become a Japanese.” To become a Japanese, in this case, is to become intelligent, alert, independent, progressive, interested in politics, education, science, art and social problems, both of the East and of the West.

Material conditions also, at least in the larger towns, have greatly improved. Mrs. Thomson, who braves the perils and hardships of the long sea journey to assist in the work of the Bible-women and kindergartners, says: "No longer will the traveler feel that he is landing in a primeval country, untouched by modern civilization. The dreadful mixtures of sweet potato and clay that in former days were exposed for sale have disappeared. The people are much more vigorous. The Japanese régime has certainly made the town dwellers more sanitary in their habits. The streets have drains and the rubbish is removed, so that the city is much more cleanly in appearance. Tram cars run on time through the main streets of Naha, and up to the gates of Shuri, the old capital.

The inflow of western thought and civilization, by way of Tokyo, upon the primitive life of the Liu Chiuans is creating a new Liu Chiu in the midst of the old, and this cleavage extends into the religious realm. The old style native, who of course is in the great majority, is still, Mr. Wynd tells us, "primitive and simple, receiving the Gospel as a child, and the preacher as a messenger from heaven. The new Liu Chiu is ostentatiously modern, a reader of new books, full of new ideas and as much taken up with his recent acquisitions as a child with a new toy. He, too, is groping after God, and has deep spiritual experiences, which he likes to express in modern terms, using any quotations from his favorite books." This rise of the new Liu Chiu adds an element of difficulty to Christian work. "These two classes are both found in the church, and the preacher's difficulty on Sunday morning when they meet for worship is to minister to both classes. The modern man does not want to hear the Liu Chiu dialect; the bulk of the congregation does not understand anything else. The new man wants his pastor to be also a new man, talking the language of the modern sages, going to the root of all the problems of philosophy, science, religion and life, explaining and illuminating these. The older members cannot understand these things, but wish to hear of the Father's love and care, in the simple language of the story of the Prodigal Son, or of the two spar-



A CHRISTIAN CHAPEL, LIU CHIU ISLANDS

rows sold for one farthing." So the preacher must choose whether to preach in the native dialect, in a simple, Biblical style; or in Japanese, in a more profound manner. Mr. Haraguchi, the long-time Japanese missionary to Liu Chiu, wisely chose the former course, and his good example has been followed by most of the other Christian workers, both native and Japanese.

In 1917 the Baptist Mission force in the islands was reported as consisting of one pastor, three evangelists and two Bible-women. There were four Sunday-schools, with an aggregate roll of 700 scholars. The churches at Naha and Shuri were overflowing the modest buildings where they met for worship, and the preaching places where evangelistic work is being carried on were well attended. On the occasion of Mr. Wynd's recent visit to Naha, he was waited upon by a group of country people who had walked fifteen miles as a deputation from their village. They made very urgent request that he should come out to their district and preach the gospel to their people, many of whom were eager to hear. The Wise Woman of the village was the spokesman of the group, and said, "We came on purpose to invite you, and we started early, before the village cocks had begun to crow; when the stars were giving us light and the frogs were croaking in the pools." In addition to Sunday-school work for children there is a flourishing kindergarten carried on in Naha, and in the heart of that city the Baptist Mission established, in 1917, a fine mission plant, with a good church building—the first to be erected in the Islands—a parsonage, and ample kindergarten accommodations.

It may reasonably be expected that through the efforts of the several Missions now at work in the Liu Chius the more important islands of the chain will ere long be entirely evangelized, but many of the smaller ones cannot well be reached by the methods now employed, and may have to await the day when a Gospel Ship, like that which sails the Inland Sea of Japan, shall cruise among them.

The story of missionary work in the Liu Chius presents a striking example of divine providence and leadership. The officials at Naha, under pressure from Japan, sought to prevent Christianity getting a foothold in the Islands. At this very time the Perry Expedition, with Naha as a base of operations, opened Japan to western commerce and to Christianity. Later, the Liu Chius were swept up into the Japanese Empire, and Christian Japanese, under Japanese government protection, carried the gospel message back to Naha.

Mr. Paik Early Spring Tells His Story

(The following narrative is given as nearly as possible in a translation of the man's own words as he told the story to us.)

TRANSLATED BY A RESIDENT IN KOREA

IT IS a long story and all very strange. God has strange ways of working. We cannot follow them all. I will tell you what happened as a man sees it.

Can one know the plant before he understands the root? To tell you my story I must begin with another's history. There was a certain Buddhist priest, a man of restless desires but spiritual withal. He was not lazy nor content to live slothfully on monastery lands like the others, but was a man of spiritual yearning who sought the hidden meaning of things and peace for his unquiet soul. If not why did he wander through our "three thousand li of mountains and rivers," making pilgrimages to all the monasteries of the thirteen provinces? And even this was not enough. He passed over the Eastern sea to the land of the Rising Sun and visited the holy places there. Was it not by the grace of God that he met a missionary who showed him the first chapter of Genesis? Who would begin a Gospel word with the first chapter of Genesis? Is not this also a way of God who knows the need of every man's heart? This man read the first lines and he laid down the Book and he said:

"I have found the truth! *'In the beginning God'*! All through the years I have known the words of the Way of the Buddha. Have not Suhkayuri's* words been in my ears? 'None in heaven above, none in earth below, only I, alone.' Suhkayuri meant there was no God but it was all athwart my consciousness. *'In the beginning God'*! There was a beginning. There is a God! This is truth!"

So this priest learned the Christian doctrine in a measure and believed. Also he became a merchant and prospered in business. He crossed into China and became a seller of drugs and because he was prospered, his gains were five thousand ounces of silver and certain bales of Chinese silk. So he returned.

It is written, "The love of money is the root of all evil," and so it became in the after days but the tale must be told in order.

Did I tell you where I first heard the Word? In the second month of the year of the Rabbit (1903) on the road to the provincial capital I met a little man with a round face. He was a gentleman in his bearing and he wore a winter cap of fur beneath his gentleman's hat. A coolie with him bore a heavy bundle in the rack of his carrying frame on his back. They were resting a mo-

* Suhkayuri is the Korean name of Guatama Buddha or Sakyamooni.

ment in the sunshine by the big rock below the Kyung Ju Pass, so I too stopped and gravely saluted according to the custom of our people.

"I am Paik Early Spring of Peace River Village," I said "Even so," he replied. "I am Kim Source of Strength of such and such a place." (You know him today as Pastor Kim. Was he not the first to believe in our province?)

"Are you in peace?"

"I am in peace. What have you in your load that seems so heavy?"

"They are books."

"I also am a reader of books. What sort are these?"

"They are the Books of the Lord, the Saviour of the world," he said.

"Saviour of the World? . . . Lord!" The words had no meaning to me. "Who is this one whom you call Saviour of the world?"

"God sent His son," he said "to be the world's Saviour."

"Can God have a son? What idle words are these?" I answered him in scorn and turned away quickly in bitterness.

Of a truth in those days I was not slow in speech, but I think he prayed for me. And all that day as I walked the road in the keen Winter air there was one sound in my ears, "the Saviour of the World . . . the Saviour of the World." The wild geese passed overhead and their honking cry sounded in my ears "the Saviour of the World." "What spell is this?" I said in anger. "Cannot one forget a senseless word? I will stop for food at yonder inn."

They called me a well-to-do man in those days. There were certain fields and if the year was favorable there was rice for all the food mouths. Also the wood of the mountain beyond was mine for the cutting. I was a reader of the classics and no merchant and yet as men will, I went from time to time to the market town on market days and on a certain market day, I sought in the market place for satin piece goods of a sort and it was not found, but there were those who said:

"Has not Pak the Buddhist returned from China with satins? Seek his house in such a village."

Now this was the man of whom I have already spoken but as yet I know not the man nor his new manner of religion, only that he had satin piece goods of value. So I went to this village and one directed me to his house.

The gate of the courtyard was open and the door of his guest room too. You know of our custom to have one room with the door facing outward where visitors are received. There was a gathering there, one or two men, and on the open porch beyond one or two women on rush mats. I stood before the door and they

bade me enter so I entered quickly and kneeling in a respectful attitude I said:

"Let us make ourselves known to one another. I am Paik Early Spring of Peace River Village."

"I bear the name of the house of Pak," my host answered gravely. "You have come at a fortunate time. Presently we shall enquire your business but now we worship. Be pleased to join with use. This is the Lord's Day."

So he spoke and I answered wondering, "What Lord's day?"

"Jesus," he said, "The Lord, the Saviour of the world."

Was it not the echo of the voice in my soul? And I saw again in my mind's eye the little old man by the roadside in the sunshine with his books on the Kyung Ju road and his words were still in my ears through many days. . . . "Saviour of the world"! I thought to myself, even as I have said, this is a strange world but I was minded to listen to his words. So the master of the house said "Let us pray. Condescend only to refrain from smoking while we worship."

I knocked the ash from my pipe bowl across the door sill and thrust the bamboo stem into my sleeve. They bowed their heads and one prayed. How should I know the meaning of what he said? Strange words they were, yet not strange. Words that I knew every one but put together with new meanings that made it sound in my ears like the language of the outer barbarians. Again I heard of the Son of God, but what was this talk of love and trust and of One's blood that had been shed? He prayed even for me, that I, a stranger, might understand the doctrine. They prayed and bowed their heads but why should I bow *my* head? It was not my worship yet I held my peace and listened and my eye searched the room, but never a Buddha nor a spirit-jar nor a worship tablet did I see. What worship was this I thought scornfully? Then the man Pak took a book and read words like those of his prayer and he made explanation of it withal as to one of little understanding and I perceived that he meant me and I listened to his words. Then they sang a song and the words were "Far, far have I wandered." All these things are known to you but I had never heard the Jesus doctrine before in all my days. The words were new and strange but I learned their meaning and understood something about the Saviour of the world. And so it was that from time to time I went to this house and joined in worship, but the doctrine had not yet come to rule my life and I was not greatly changed, only men said I was a disciple of Pak and did the Jesus doctrine.

There was a time of political and religious disturbance when the *Il Chin Whoi* (Progressive Society) was abroad and there was persecution also from the Catholics and we were very ignorant in those days and once we took revenge on them; but I may not tell

that tale now, only we were much troubled and many fell away fill of those who gathered at Pak's house only five or six remained. Two of the group had died suddenly. The wives of two others died and certain children. Is not death the common lot of all? Yet the unbelievers said it was because we had followed the Jesus doctrine, and yet others cooled off in their minds little by little until their minds fell completely and only the Buddhist and I were left.

I cannot tell it all, how he took the typhus and died and how there was none to help but a young wife and an old father-in-law. And I because I was a believer I thought to take no hurt from the disease and attended him until he left the world.

He besought me to write a letter to a missionary and make words to the effect that he had sinned grievously and must fall into hell for that his wife had called in a devil exorcist to drive away the devils of his illness, but he bade me say that it was done when he was without senses and knew it not, by others in the house and he would know if this was a sin laid to his door. So I and one other wrapped the body in matting and tied it round and round with straw rope and buried it on the mountainside alone . . . and there was no coffin.

I took his Bible and hymn book and the useless roll-book of our church and went away and was a Christian no more for many days, but all the while there was a heaviness in my heart and my conscience was unclean for that I visited the market even on the Lord's Day.

I was no Christian then, but one day a young colporteur came to the market place and preached, and when one jeered at him in the crowd I bade the disturber hold his peace that all might hear the words and the young man also said to me:

“Do you also know the doctrine?”

My heart burned but I was afraid and I said “I have known . . . something.”

I held the young man's bag while he spoke standing on some sacks of rice in the market place, and all the people listened for his words were good and new. So I followed him even to another market place and held his books while he preached and a certain scholar in that place believed and because he was a noted man and had a following, a church grew up there, but it was not my home village and my mind was not warm towards the doctrine then. I did not put my name on the roll books then though certain ones urged me to do so, even one who had been a companion of my childhood. Is not his name Pak Sun Tal? The manner of his urging was this. It happened that a certain market day fell on the Lord's Day for it often will when our market days run once in five and the Lord's Day once in seven. I rode upon my horse to go to

market. By the crossing of Peace River I met Pak Sun Tal who had become a Christian.

“Whither?” He said only.

“To attend the market,” I answered. Then he said:

“You also were a believer once. Have you forgotten that it is the Lord’s Day?”

I was minded to make a surly reply and a lying one withal, and to say even that a man must live and how could he live and still be idle one day in seven and that I greatly needed the profit of that day’s trade. I say I was minded to say all this but I looked down sidewise at Pak Sun Tal and there were no words in my mouth to make reply, for I saw his garment that it was worn and frayed while my own was silk and in my heart I knew that of us two he was less able to be idle than I if that were all. He seemed to know my thought for he said simply:

“The Lord has a way. He knows how to make up the time we give to Him.”

But my mind was proud and stubborn and I lied and said, I must needs go, for a reason; so Pak Sun Tal went on sadly but I think he too prayed for me.

They made me a judge of the market in those days and I sat on the judge’s seat and those who had quarrels over their wares brought them before me and I settled their disputes and in that market my word was law. But with some I had the name of Jesus believer because once I had attended the church in the house of the former Buddhist monk, only none of my family believed. Their time had not yet come. This also is strange. God has times for certain things. You believe it do you not? And when His time comes then things must happen, but my family’s time to repent had not yet come.

Then came the great trial. Our family was eight food-mouths in all. Then three of my sons died one after another. Was not God arousing me? And my old mother desired the sorcerer to drive away the evil spirits that were bringing sorrows on our house, but I would none of it for my conscience would not let me, though I was no Christian. Only when I was away from home they did so secretly but what was the profit? Did not the last of my sons also depart? Then my daughter became ill and the mother was even as one bereft of senses for she said: “It is our only child.”

So they brought the sorcerer with his drum and bells but I would not do obeisance to him, touching my head to the ground before him who had the familiar spirit as the custom is, though my mother besought me with tears and wailing for she said: “If we do not honor his demon the child will die. He will let it die! Why should she die, only this little one?”

Then she commanded my younger brother to bow before the sorcerer and he refused saying: "The honorable elder brother says it is devil worship and an evil thing and useless. Why should I do it either?" So the sorcerer departed in a rage saying that seven devils sat upon the roof of our house could we but see them.

Then I lay in my room reading. My hand had fallen upon a gospel tract and being drowsy the paper fell across my eyes and I slept but in my sleep someone seemed calling, calling, ever calling, till I awoke and looked through the door into the courtyard and behold a devil rope was hung around the house, a devil rope of braided straw with paper prayer fluttering at intervals throughout its length. My mother had done this thing to keep the spirits afar. Also she sought them in prayer—you know the custom. How runs the patter?

"Seven spoons of cold clean rice purified and boiled—forty-five paces toward the north, a hollow gourd, a straw shoe and a lighted wick in a saucer of oil and a call upon the tree spirits name."

It was the call I heard in my slumber. Quickly I arose and seized my writing brush and fiercely ground the ink-cake on the wet stone and wrote letters to all the Jesus believers whom I knew and bade them to come quickly to my house to pray with me for the child. So in the night we prayed and sang and the wondering villagers thronged the courtyard. And the child lived, for God works miracles in His time. And all my household repented and came out unto Jesus for their time had come and God's time for them. Said I not that God has times?

In ten years since then has my mother missed one Lord's day from attendance at the church? Though the winter wind whirls down and the snow drifts deeply even to the knees and one would dissuade her from going the long walk to the meeting place, she takes her staff in hand and fares forth across the river, for she says she must needs pray. Have I not also given my life for His service and when it seemed best for the work that I should be called to be an evangelist I left my native village and sold even the land, to live henceforth as the Lord should give support through the church.

As to how by the grace of God I became a helper and an elder and of what befell in the Spring of this year thou knowest very well. . . . Truly of His grace have I received abundantly.

(Yes, we knew very well what befell in the Spring of last year. He was one of five men who was seized without warning while sitting in his room at the Theological Seminary, rushed away by the police, tied to a wooden cross and beaten with twenty-nine blows because he was a Korean and a Christian, but he calls it the *grace of God!*)



ALBANIAN HIGHLANDERS AT HOME

“The Albanians—A Forgotten Race”

BY MRS. SEVASTI K. DAKO

THE whole world has become a student of European affairs, conditions and peoples. The maps of the Near East have been examined more diligently than ever before; but in spite of this world wide interest very little is known of Albania and its “Forgotten Race.”

Albania is a country blessed with every gift of nature, and has been termed the Switzerland of the Balkans. It is bounded by the Adriatic on the West, by Montenegro on the north; Serbia and Macedonia on the east, and Greece on the south. It comprises the southern part of ancient Illyricum and the whole of Epirus, and commands, by its geographical position, the main entrance to the Near East.

Into the soil of this beautiful and historical land, the Albanians, the “Sons of Eagle” have thrust deep roots and we date our history as far back as 4,000 years B. C. Every Albanian feels behind him this vast antiquity, giving him personal dignity and great national pride.

For a long time, the origin of the inhabitants of Albania, like

that of the Basks of the Pyrenees, has been an enigma for the ethnologists; but they have now succeeded in proving that the Albanians represent the most ancient living race of the Balkans, who have dwelt among their bleak hills from time immemorial. They form a distinct nationality and come from the most ancient branch of the Aryan family. They are the direct descendants of the ancient Illyrians, Macedonians, Epirotes, the offspring of the Pelasgians, the first peoples to come to Europe. Illyricum, or Illyria means in Albanian, "*the Land of the Free.*" It was to the forefathers of the Albanians that St. Paul referred when he said, "Round about into Illyricum I have fully preached the gospel of Christ." The Albanians still claim St. Paul as their first missionary.

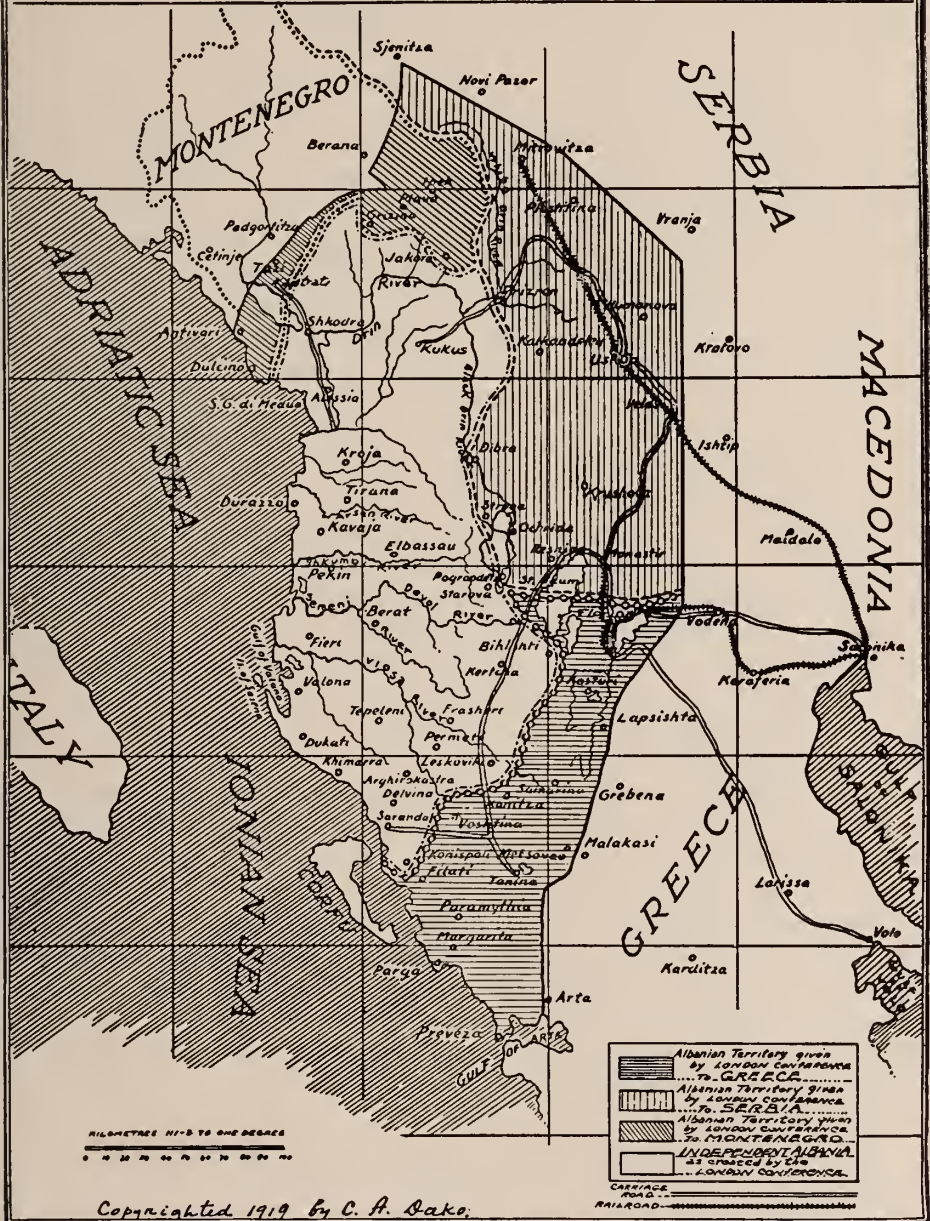
Albania has its glories. The heroic resistance offered by Albanians in the past against the Romans, the Goths, the Huns, the Serbians, the Bulgarians and the Normans has been nothing short of marvelous. Before it was overwhelmed by the Turks, it maintained under its great leader George Kastrioti, known better as Scanderbeg, a long and heroic struggle. With Scanderbeg as leader, Albania formed a bulwark of Europe against the Turk, and on his death, in 1467, the Sultan exclaimed, "Asia and Europe are mine at last! Woe to Christendom! It has lost its sword and shield!" It was Albania who fought ardently for half a century Europe's battle of Christianity against Islam and prevented the Crescent from supplanting the Cross in Europe.

It is true that during certain periods of its history, Albania was forced to acknowledge a certain amount of foreign nominal domination; but she never consented to renounce entirely her sovereignty, never consented to give up her national aspirations; her submission being only temporary and apparent. They have survived five great Empires and successfully resisted every effort to denationalize them. They have retained their language, their national customs and traditions throughout all the centuries, thus proving to be incapable of being conquered and assimilated.

In 1912, during the Balkan war, Albania became the bone of contention of Serbia, Greece, Bulgaria and Montenegro, which were contemplating its full partition; but the European Powers stepped in and hindered them from carrying out their programme. Meanwhile the Albanians, under the leadership of their veteran statesman, Ismail Kemal Bey Vlora, proclaimed the independence of their country and appealed to Europe for the integrity of Albania. A month later, the London Conference, as a confession of the faith in the principle of nationality, sanctioned the independence of Albania, which was proclaimed by the Albanians themselves on November 28, 1912. A great part of the Albanian territory was however unjustly given to Montenegro, Serbia and Greece. In spite

ALBANIA

AND ITS UNREDEEMED TERRITORIES



of this, our neighbors were not satisfied, and at once started and invaded the country anew, and destroyed the machinery of the newly born state, before it had time to get on its feet. The atrocities and massacres committed by the invading forces during the summer of 1914, just before the outbreak of the great war, will remain a bloody stain in the history of the world.

But with the beginning of the great world's war—considering the solemn pledges made by the representatives of the Allies for the rights of the small nations—a glimmer of hope appeared that Albania, among other nations, was at last to be granted her just claims for complete independence and national unity; and on this assumption they did their share in helping the Allies' cause. The Peace Conference, however, has traveled far from the principle of nationality in trying to settle the Near Eastern Question. The first time the Supreme Council deigned to notice the existence of Albania was to propose its partition between Greece, Jugoslavia and Italy on the basis of the document known as the Pact of London. The Albanians have vehemently protested against this act as an injustice, and have waited patiently hoping that the Allies' representatives, in the name of justice and for the sake of peace in the Balkans, will restore the national unity of Albania, and will grant to the oldest race of Europe the undeniable right to govern herself. But all in vain. The statesmen of Europe propose the allocation of Albania to Italy, Jugoslavia and Greece by way of compensation for disappointments elsewhere! The Albanians are determined to fight until the champions of the Greek, Serbian, and Italian imperialistic policies withdraw their troops from Chameria, Kossova and Vallona.

The Albanians speak an absolutely unique language, one of the most ancient, and historically one of the most important languages of Europe. It can only be compared with the Lithuanian in its importance, as a living witness of her past. Today it is spoken only by four million people; but in former times, before the Slavonic invasion, it was spoken over the whole of the Balkan Peninsula. Among the national aspirations of the Albanian people, the preservation of their ancient language holds a supremely important place. All their bitterest national struggles have centered round that, as it is a question of life or death for them, and the women have played the predominant *role* in this struggle.

Christianity reached the Albanian coast as early as the first century, and by the third and fourth centuries the Albanians became entirely converted. In the year 1054, when the Oriental schism took place, Albania being a part of the Eastern Empire, remained with the Eastern Patriarchate, which refused to preach the Gospel in the language of the people, so when the Turks came to Europe, the Albanians were Christians only in name. Adding

to this reason the ignorance of the Greek clergy, and the love of wearing a sword, symbolizing power, one of the greatest characteristics of the Albanian people, we will easily understand why the majority of the Albanians embraced Islam. Two-thirds of the Albanians are Moslems and the rest Christians, those living in Southern Albania, belonging to the Greek Church, those of the northern part of the country being Roman Catholics.

The first attempt to give to the Albanians the Christian truth in the vernacular was made by the British and Foreign Bible Society which published the New Testament in the year of 1820 in the Albanian language. In spite of the bitter opposition of the Greek clergy who regarded the circulation of the Holy Scriptures in Albanian as contradictory to all church orders and impious, the Bible Society published two new editions of the New Testament, one in 1838 and another in 1872. The people received them enthusiastically, for they saw in the work of the Bible Society the only scheme that will awake and consolidate the nation.

A few years later another important step was made in this direction by the late Gerasim D. Kyrias, who after graduating from the American Collegiate of Samakov (Bulgaria), went to Kortcha and for the first time preached the Gospel in the vernacular, in the presence of a large crowd, both Christians and Moslems. He was heartily congratulated for this noble step and earnestly begged by his compatriots to remain permanently at Kortcha and start a systematic Christian work among his people. Encouraged by these earnest invitations, he made an appeal to his American and English friends for help and in 1891, after the writer graduated from the American College at Constantinople, he founded the first and only Albanian girls' school. It was natural that the idea originated with him for he was in a position to see the great advantage of Christian education and the misfortune involved in the lack of it and to respond to the voice and dumb yearning of the Albanian youth for the knowledge which gives power and light. This institution has been the center of uplift and enlightenment, not only for young people, but also for women, who did not have the opportunity of attending school in their young days.

To a great extent, the Albanians still live a patriarchal life. Each family has its own leader, the oldest member of the family, and the younger members have to obey his orders. In Albania the hearth is the altar and the throne of the nation's life, and she who presides in the home is inviolate and inviolable in her virtue wherever she goes. Matrimonial alliances are regulated by the head of the house with the most rigid observance of rank and precedence. The men and women descending from a common ancestor, though remote, regard one another as brothers and sisters. Marriage between cousins separated by twelve generations is not thought of,

though the church permits it. The betrothal in infancy still prevails in Albania. The betrothed girl and boy can marry no other. In case the girl refuses she swears to remain virgin and this entitles her to inherit property if there is no son in the family.

The marriageable age is 14 to 17 for the girls and 18 and over for the boys. The bride is brought to the parental home of the bridegroom, where she is to remain under the orders of the parents-in-law until she herself becomes head of a family.

The highest aspiration of an Albanian wife is to be the mother of boys. This gives her great authority in the home, to which she has come as a stranger. In her old age, she looks forward to their support and affection and feels amply rewarded to be able to have her grandsons grow around her.

The Albanian men treat women with great consideration; consult them freely in their affairs, both private and public, and accord them a position in the family equal to their own. To such an extent, indeed, is the respect for women carried by the Albanians that it is contrary to their notions of propriety ever to make women the subject of jokes or humorous stories. Well do women merit the respect of their husbands and brothers, and often prove themselves to be fit companions for men, unmindful of fatigue, danger and even death in the cause of liberty. Whenever the armies of the enemy menaced the privileges, of which the people of Albania had always been proud, it was the women who were the first to give the alarm and to excite the men to resist to death, themselves following in the combat. Restraining the tears, so natural to their sex, they would carry the mutilated bodies of their loved ones among the combatants in order to excite them to avenge their death; and the same women refused to receive back into their homes the husbands or sons who had turned their backs upon the enemy. Albanian women are often entrusted with negotiations for truce and peace.

Such being the character of the Albanian woman, it is not surprising that they have played a considerable part in the history of their country. The strength and influence of the mother in moulding the sentiment and the ideals of her children is great. She has always been opposed to Islam, because she has instinctively felt that Islam with its polygamy and divorce is a danger both to the rights of women and to the sacredness of the family. To her great credit she has been victorious in this "holy war," for even after five centuries, although the majority of the Albanians became Moslems still they are a monogamous people.

The Albanian woman has been equally successful in fighting for the preservation of our national traditions, customs and language, and although *unlettered* she fought bravely against many powerful, organized foreign propagandas, which for centuries have

worked to denationalize and assimilate the Albanians. History gives us a list of celebrated Albanian women and the wide field in which distinction has been won.

The education of the vast majority of Albanian girls is still of a purely domestic character. They take an active part in household duties, and each one also has the important task of getting ready her trousseau. This begins with the spinning and weaving of the various stuffs, cotton, woolen, linen, silk, of which they make a multitude of elaborately embroidered garments. The peasant and country girls generally help also in tending the flocks on the hills, fetch water from the fountains and lead a life of health and industry.

The future of the Albanian women depends largely on the political and religious future of the country. Given an opportunity to develop they will prove to be fine strong women who can take advantage of education.

The American Board sent its first missionaries to Albania in 1907, Rev. and Mrs. Phineas B. Kennedy, who are endeavoring to help the people both by living and doing. They have proved to be most earnest and zealous in their work and their noble efforts will surely be amply rewarded according to God's promises.

There is probably no wider field and greater opportunities open for the Gospel of Christ and more in need of the new life and its blessings than this old race, which has for centuries struggled for better things. Albania now more than ever feels the need of a strong sympathetic friend, while this new era with its overpowering evidences of selfishness, greed and force tramples the rights of the weak.

Who is to be Albania's Good Samaritan? She needs a friend to educate her and to present to her the highest Christian principles, now when she is about to start anew her national life. This great undertaking can be entrusted only to Christian America. Many would not have thought that the simple truths of repentance and salvation could have produced so much intelligence and patriotism as to revolutionize the whole Orient. But this has come about through Christian influence.

What America has done for the women of the other countries should be done for Albania. The seed of righteousness must be sown to give strength of character and purity of ideals on which depend the success and greatness of nations. The unhappy Albanians, trodden down for 500 years, yearn for a spiritual new birth. These people are endowed with characteristics which, if moulded in the right way, will make the nation a power for His glory.

Woman's Christian College, Tokyo

BY REV. A. K. REISCHAUER, TOKYO, JAPAN

Executive Secretary of the Board of Trustees

JAPAN as a nation believes in education. It is her boast that 98% of the children of primary school age (a 6 years' course) are in schools. There are almost as many girls as boys in these schools. In Sunday-schools the enrolment is about 330,000 and the ratio between boys and girls is two to one in favor of the boys. In schools above the High School grade the enrolment is something over 50,000. The ratio between men and women in these schools is about *forty to one* in favor of the men. But this is not all; the government has recently launched a new program for higher education which calls for the establishment of 33 new colleges and the enlargement of existing institutions, entailing the expenditure of millions of yen. Not one of these new schools and not one cent of these new millions is for the higher education of young women. At the same time we must remember that the women of Japan are coming into new prominence in the life of the nation. The new Woman's Christian College in Tokyo has therefore an opportunity almost unprecedented in the history of Christian education on the mission fields. It would be difficult to find anywhere an investment which promises greater dividends in terms of a better Christian womanhood and purer homes than this investment for the Christian education for women leaders of Japan. In the Tokyo Imperial University the student body represents bright and ambitious young women who are destined to be the leaders of tomorrow in all walks of life open to women. As a large percentage of them are earnest Christians they represent in a large measure the hope of Christianity in Japan.

The Woman's Christian College of Japan (Tokyo Joshi Daigaku) is a Union Missionary Institution founded in April, 1918. Its first class opened with an enrolment of 84 students; and the second year enrolment was 153, with 124 other students attending a few lectures each week. The college admits graduates from the Five Year Girls' High Schools to its one year preparatory course. It offers five courses extending over a period of three years, and students who have finished one of these courses may be admitted to the two years' graduate course. The length of the entire course is therefore six years and takes a girl through her 17th year of education. The courses offered at present are five in number, viz.: Liberal Arts, English Language and Literature, Japanese Language and Literature, Social Service and Business. As soon as



THE PRESENT BUILDING OF THE WOMAN'S CHRISTIAN COLLEGE, TOKYO

the college is housed in permanent quarters it will offer courses also in Science, Household Science, Music and probably in Kindergarten Training. The subject of education is given a large place in the curriculum and so a student may prepare herself for teaching in any of the above mentioned lines.

A striking feature of the college is the atmosphere of freedom and friendliness that binds teachers and students together. There is little of that stiff lecture system in which the professor does all the talking and the student simply takes notes as in preparation against the evil day of examinations. The students are constantly urged to do their own thinking and to do much collateral reading. The college has cut down the class room hours to 18 or 20 per week, whereas in many government schools for men they run as high as 30 or 32 a week.

Religion has not only a place in the curriculum but a live place in the various activities of the college. About 60% of the students are Christians, and the Social Service course promises to be the most popular. This course has already attracted the attention of the Government to such an extent that the Home Department is giving two scholarships of yen 300 each. This is, as far as we know, the only case in which the Imperial Government of Japan gives scholarships to a Christian School.

The College was founded and is maintained by the following

denominations: Baptist (North), Canadian Methodist, Disciples, Methodist Episcopal (North), Presbyterian (North), Reformed Church in America. The Congregational Church will also be represented in the College in the very near future and two or three others may join.

In America the interests of the college are promoted by a joint committee representing the cooperating denominations. In Japan there is a Board of Trustees consisting of missionaries and Japanese Christians. A Supporters' League has just been formed which consists of the following prominent Japanese: Viscount Koneko (Chairman), Baron Sakatoni, Baron Shikisawa, Baron Kanda, Baron Nakajima, Hon. S. Ebara, Member of the House of Peers; Mr. Inone, President of the Bank of Japan; Mr. Ono, Vice-President Commercial Bank; Mr. Kushida of the Mitsubishi firm; Messrs. Fukui and Youeyoma of the big Mitsui Company, Mr. Kadono of the Okura Company, and Mr. Nagao of the Imperial Railroad Bureau.

The President of the College is Dr. Inazo Nitobe, one of Japan's leading educators and best known authors. He is also one of Japan's representatives on the secretariat of the League of Nations. The Dean is Miss Tetsu Yosui, an earnest Christian woman who stand in the very front rank of educators. The faculty is composed of excellent teachers, many of the lecturers being professors also. How much will it cost in lives and money to establish this new institution? The College already has attracted to itself a fine group of Christian women and men who are giving the best of their lives to its welfare. Already the Christians of America are making some rather generous appropriations for carrying on its splendid work, but the institution is housed at present in small rented quarters. It needs an adequate equipment as the first thing. Twenty-three acres of land have been purchased at a cost of \$135,000. The building program for the next five years calls for the erection of a chapel, library, academic hall, science hall, administrative building, gymnasium, eight dormitories, four residences and some smaller buildings. The cost of these buildings will be approximately \$350,000. Unless there is a drop in the cost of building materials it will not be possible to erect the proper sort of buildings for the amount mentioned.

But whatever the cost may be in lives and money it is plain that in the great task of winning Japan for Christ and the Christian way of doing things, an institution like this new college is really indispensable. It is the most effective way in which the Christian womanhood of America can help the womanhood of Japan to achieve all that is best and truest. None of the great problems which face Japan, such for example as the *old* social evil and the *new* industrial situation, which crushes its tens of thousands each

year, can hope to find a real solution without the leadership of educated Christian women. The great problem of giving a nation true homes, and not mere houses, will depend for its solution upon Christian women. The standard of the civilization of any nation can be best measured by the place occupied by its women, for they determine largely the atmosphere of the home and so shape the ideals of the next generation. It may be true that women are the weaker sex, but after all the mother determines largely what sort of a man her son will be; and therefore the surest way and the shortest cut to make over a nation is to make over its womanhood. An institution, therefore, that has not only high educational standards but that is permeated with lofty Christian ideals can not fail to be an immense factor in the rebirth of a great nation.

A Christian Training for Japanese Children

BY HORACE E. COLEMAN, TOKYO, JAPAN

Field Secretary for Japan of the World's Sunday School Association

THE coming of the next World's Sunday School Convention to Tokyo will not only be a demonstration of Christianity to the Japanese but will bring to Japan the best opportunity she has ever had for the promotion of Bible study through the Sunday-school. Probably no other nation thinks more of her children than the Japanese, and with some training the young people of Japan make very good Sunday-school workers. You see children everywhere in Japan, and it seems as though we could have a Sunday-school in almost every block if only we had the workers.

The Christian Sunday-school is one of the best means of opening up a new district for evangelistic work, and a splendid way of gaining a vital touch with the homes. For this reason the Sunday-school and other activities for children are often the chief work in a new preaching place. In Kobe there is today a large independent church that has grown up entirely through the development of a little Sunday-school; and from the beginning has had no financial help from foreigners.

The Sunday-school too affords the best opportunity to make use of volunteer workers. There is in Shikoku a crippled man who was saved from the verge of committing suicide, and has become an earnest Christian. Before he became a Christian, this man thought his life useless; now he is teaching the elements of the Gospel to four or five hundred children and older people every week through Sunday-schools that he started and is carrying on through his own efforts.

The preparations for the World's Sunday School Convention in October has stimulated interest in Sunday-school work all over



BOYS IMITATING BUDDHIST FESTIVALS IN JAPAN

Japan, and we hope that this convention will do much to break down prejudice, and to open the door for Sunday-school work. For this larger opportunity we have prepared a forward program to meet the need. This program calls for equipment for the Summer Training School at Karuizawa, enrolling on the average about one hundred earnest Sunday-school workers from all parts of Japan. A Japanese business man, not a Christian, has already given the land needed for a lecture hall and four dormitories. Four new secretaries are also called for to take charge of special features of the work—one to develop the elementary department, and one man and one woman to work for the young people's department for boys and girls. A strong man is also required to devote his attention to the adult department and teacher training. With such additional secretaries we can train those who shall have charge of these departments in the Christian schools all over Japan, besides training men and women as teachers and officers in the Sunday schools of the country.

The World's Sunday School Convention in Tokyo will bring hundreds of delegates to Japan who will see the great opportunity and we are hoping and praying that their intelligent interest will make possible a great development of the work in the next few years.



THE CANTON RIVER FRONT AND ITS BOAT POPULATION

The Work of Canton Christian College

BY MAHLON H. DAY, NEW YORK CITY

Home Secretary for Canton Christian College

CANTON is the metropolis of Kwangtung, a province with a population of thirty million people, and famous for its political, commercial and industrial leadership. In education this province has been backward. With a population of eight or ten millions between the ages of six and twenty there are only about 210,000 pupils in primary schools. Canton Christian College, founded by Dr. A. P. Happer, of the American Presbyterian Mission, is the only school in Kwangtung which is doing full College work.

Canton itself is a city of approximately two million people, and students come there not only from the province of which it is the capital but from other provinces, from the Straits Settlements, and even from Australia and New Zealand. When we consider the contiguous territory it is not too much to say that this college is in a position to serve the needs of 50 million people, one-eighth

of the entire population of China, and equal to nearly one-half that of the United States.

The opportunity of Canton Christian College is to be measured

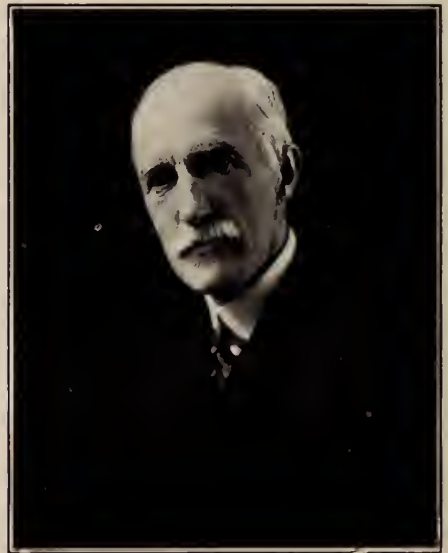


DR. A. P. HAPPER,
Founder of Canton Christian College

not simply by the numbers of the population but by the character of its students. One of the professors of Columbia University after a trip to the mission fields said, "Very few missionary colleges seemed to me to have the quality of students you are securing. An American, resident in North China for thirty years, writes: "The Cantonese among whom you are working are brighter and mentally more alert than any other section of the Chinese population. They are now playing an important part in the modernization of the country and are destined to play a still larger part in the future." Dr. Henry Fowler who is familiar with all parts of China says, "The Southern student is proverbially intelligent and the College has

choice material on which to work." These statements from men who are familiar with China give some idea of the quality of the students with whom the College works. To train such students is to affect the future of China and the world.

The first thing that marks Canton Christian College as an unusual institution is *the rapidity of its growth*. Its inception dates from 1884 when Dr. Andrew P. Happer received a petition signed by more than four hundred leading Chinese asking that a College be started at Canton. Little real progress was made however until 1904 when work was begun on the present site. In



WILLIAM HENRY GRANT
Secretary of Trustees of Canton Christian College

February of that year four teachers, two of whom—C. K. Edmunds, now president, and H. B. Graybill, now Professor of Education and Principal of the Middle School—are still with the College, came from Macao where the institution had moved on account of the Boxer uprising, camped in a small house boat and surveyed the tract of land that had been secured as a site for the College. In September of that year work was begun. In a report covering the fifteen years on the present location President Edmunds said, "Perhaps the most striking feature of the institution since 1904 has been the rapidity of its growth. The campus has increased from thirty acres to over one hundred and thirty; two long wooden bungalows which provided shelter for the whole institution in the first years are now supplemented not only by a score of other temporary buildings, many of which are



DR. C. K. EDMUNDS, PRESIDENT
Canton Christian College



DR. WING KWONG CHUNG
Vice-President for Chinese Affairs

of brick, but by twenty-five permanent fire-resisting and ant-proof buildings, with five more in course of construction. The student body has grown from sixty to six hundred and the staff from six Americans and six Chinese to thirty-one Americans, two British, and fifty-one Chinese (not counting wives who do not teach). The budget of current expenses has risen from twenty thousand dollars (Hong-kong currency) to over two hundred thousand dollars annually."

Even these enthusiastic figures do not fully represent the present situation. Since that report was written several acres have been added to the campus, four other buildings have been com-

pleted, making thirty-four permanent buildings, which with the twenty temporary ones, make a total of fifty-four buildings. At the present time three staff residences and three village houses, two workmen's barracks, a student store, and a pier at the river front are in process of construction. The Chinese have contributed \$50,000 toward a seventy-five thousand dollar secondary school building. The Silk Association of America has recently raised the money for a building for silk culture. The growth of the student body and staff is keeping pace with the growth in buildings.

The second thing that marks Canton Christian College as an unusual institution is *its hold upon the Chinese*. Even though the College has an American Board of Trustees it enjoys an increasing support from the Chinese. This is shown not only in their personal interest, in their willingness to send their sons and daughters to the College, but by their financial support. The relationship between the College and the Chinese community is most cordial. "Ling Naam" is known far and wide among the Chinese. Leading Chinese, including officials, are frequent visitors. On the occasion of the recent anniversary there were forty-five hundred guests on the campus.

Many Americans seem to have the idea that education is being forced upon the Chinese and that in order to get them to attend a Christian school it is necessary to offer the courses free. Nothing could be farther from the truth. Students at Canton Christian College pay tuition the equivalent of that paid by students in the best American colleges. The College received last year (1919-1920) more than one hundred and fifty-six thousand dollars (Hong-kong currency) in tuition and other fees from students, which is more than two-thirds of the entire running expense of the institution.

But Chinese participation is not limited to student fees. They are contributing generously to the support of the institution. The Chinese gifts for the year 1918 amounted to \$103,006, including \$7,106 contributed by the Chinese in America. Of the permanent buildings the Chinese have given the five large dormitories, four of the elementary school buildings, the College infirmary, and the guest house. Of the \$162,000 to be spent for new buildings during 1920, \$103,500 is from Chinese sources. We believe this record to be unique not only for China but for similar institutions on any mission field.

The third thing that characterizes Canton Christian College is *its educational standards*. Thirty-five years ago, when Canton Christian College was conceived, comparatively few believed in Missionary Colleges. To be an advocate of this policy and to attempt to put it into practice required both faith and courage.



THE ADMINISTRATION BUILDING, CANTON CHRISTIAN COLLEGE

Canton Christian College was founded upon the idea that well educated Christian leaders are needed to help usher in the new day.

Believing in the educational method, Canton Christian College has insisted upon high educational standards. It has believed that the surest way to reach and hold the Chinese was by doing an honest piece of educational work. It has, therefore, insisted that a complete Elementary School course should precede entrance to the Secondary School, that only graduates of an accredited Secondary School should be allowed to enter the College without conditions, and that a full list of college students must be studied before degrees were granted.

By adopting this course Canton Christian College has been accredited by the Association of American Universities, so that its students can enter corresponding classes in the leading American colleges and its graduates can enter, without examination, the professional schools of American Universities. To do work of equal grade with colleges in America is not an easy task, and that it is being done in spite of all the difficulties is greatly to the credit of the institution. It is also one of the chief reasons for the faith which the Chinese have in the College. But above all, the policy has been approved by the spiritual results. The College believes

that education is the surest guarantee of an intelligent faith, a substantial Christian character, and a life of real usefulness. By this method it has been able to gain the confidence of the Chinese and thus to give Christianity standing and make all Christian work easier. As Bishop A. T. Howard, D. D., has said, "I appreciate very much the extent and especially the quality of work being done in Canton Christian College. The college is making a very great contribution to the uplift of all South China."

A fourth thing that marks Canton Christian College as an unusual institution is *the Christian spirit and work of the College*. Some have feared that a college founded on a non-denominational basis might not maintain its evangelical character. The fact is that the Christian atmosphere at the college is a most striking feature. Dr. Sherwood Eddy, on the occasion of his recent visit to China, paid glowing tribute to what Canton Christian College was doing religiously for its students. Rev. George H. McNeur, for twenty years a missionary at Canton, said recently: "I have followed the history of Canton Christian College with increasing admiration, I like the splendid way in which the "Christian" in the name has been justified. I appreciate the way in which your council and faculty—both Chinese and foreign—have sought to make the College subservient to the building of a Christian Church in Kwangtung."

The doors of the College are open to all students qualified by character and attainment to enter, irrespective of religious belief. Christian instruction, however, is a part of the regular curriculum in all grades; daily chapel and weekly Sunday-school and preaching services are held. Though comparatively few students are Christian when they come, *at least ninety per cent of those who stay two years or more voluntarily become Christians*. In recent years from seventy-five to one hundred students have each year made public profession of faith in Christ.

The Student Christian Association furnishes a channel through which the students give practical expression to their religious life. The students raise twenty-five hundred dollars each year. They carry on a school for farm children, a night school for workmen and servants, and, under the direction of the girl students of the College, four village girls' schools. In these extension schools there are 250 pupils. They have a Sunday-school for each of these groups. In addition they maintain a room in one of the villages which is run as a social center. Preaching bands go out each Sunday. Last summer the students had a leading part in the Daily Vacation Bible School Movement which has just been launched at Canton, and which bids fair to be a large factor in that vicinity. I know of no American College where there is such a normal, wholesome religious atmosphere, where so large a propor-



STUDENTS OF THE DEPT. OF ARTS AND SCIENCES, CANTON CHRISTIAN COLLEGE

tion of students are won to Christ, or where the students themselves are doing such practical and efficient Christian work.

Canton Christian College is an evangelical but a non-sectarian, Christian institution. It is organized under the laws of the State of New York and grants degrees by authority of the Board of Regents. Its affairs are managed by an independent Board of Trustees with offices in New York City and by a Council on the field. The Board of Trustees and the Advisors of the College are composed of a number of well-known men of various denominations. The Baptist, Congregational, Episcopalian, Lutheran, Methodist, Presbyterian and United Brethren Churches and the Society of Friends are represented on the teaching staff.

Canton Christian College, being an independent institution, is not financed by the denominational boards as such. The London Missionary Society maintains a man on the staff but is the only Board that now has any financial responsibility in the work. The College is supported partly by money received from tuition fees, partly by gifts from the Chinese and partly from funds contributed, chiefly by Americans interested in Christian education in China. The work of the College has appealed to an increasing

constituency. Eight American colleges—Columbia, Kansas State, Pennylvania, Penn State, University of Pittsburgh, Williams, Washington and Lee, and Vassar are helping to support representatives on the staff at Canton as their contribution to education in China.

While Canton Christian College has had a wonderful growth it has not been able to keep pace with either the needs or the opportunities. Every available class room and laboratory is crowded.

China is the strategic mission field. No other country at the present time offers such large returns for the Kingdom of God. China can be made modern and Christian, and can become a great force for righteousness and for the peace of the world. Every Christian desire to spread Christian liberty and truth in the Far East, every wish to secure the welfare of mankind, as well as every desire to establish the Kingdom of Christ, all these motives urge upon Christians everywhere to help Canton Christian College in its great work for the redemption of China.



AREAS SERVED BY THE CHRISTIAN COLLEGES IN CHINA

China's Need of Christ

BY DR. CHENG CHING YI, SHANGHAI

Secretary of the "China for Christ Movement"

IT WAS a challenge to faith when Morrison came to preach the Gospel to the people of this land over a century ago, when China was absolutely closed to the Christian religion and foreign intercourse. It was faith that encouraged that man of God to move forward in spite of untold opposition and difficulties.

That faith has honored God and, what is more, God has honored that faith too!

It is also a challenge to faith today, but in a larger measure, for us who are called of God to take part in the great divine task of leading men to Christ, when both the country and the hearts of the people are widely open to receive the glad tidings which the Christian messenger has to bring to them.

To neglect such a Divine call is a sin, and to shrink from such a great responsibility is unpatriotic on the part of subjects of the Kingdom of God.

Pardon me for putting it so bluntly. I am convinced that this is a time of times; this is the day of the Lord; and the doors of opportunity are clearly marked with the word "PUSH!"

Dr. Eddy was right when he said, during his recent visit to China, that "politically China has never been so dark as it is today, but spiritually never so bright."

In speaking of the Christian opportunity in China we are not unconscious of the difficulties and drawbacks and even the dangers that confront the infant Christian Church in this country; how largely the Church is still dependent upon foreign friends for financial support; how meagre is our Church leadership; what inadequate provision we have for training men and women for the work of the ministry; how pathetic it is that at least half of our Christians cannot have direct access to the Word of God because of their inability to read; how little we really know of the deep things of God; how small is still the influence of the Christian Church upon society and the nation; and how few are definitely and constantly serving the Lord and their fellow men with a pure motive, an unselfish aim and a sacrificial spirit. For all these shortcomings we bow our heads before the Lord with true humility and deep sorrow.

At the same time we cannot close our eyes to the fact that the Church is facing today an unparalleled opportunity such as it has

*At the China-for-Christ Conference recently held in Shanghai, more than a hundred missionaries and Chinese Christians launched the China-for-Christ movement. Dr. Cheng Ching Yi, Secretary of the China Continuation Committee, struck the keynote in a great speech which should be read carefully by every Christian. Dr. Cheng was later selected as general secretary of the China-for-Christ movement.

never had before—certainly not in the time of the opening of the ports for commercial intercourse with foreign nations; nor in the time of the formation of the Republic which has so recently taken place.

Why is the Christian Church in need of such a movement at the present time?

First, because there is an unusual willingness on the part of the more enlightened classes outside of the Christian Church to study and investigate Christian truth. Many have realized that the nation is desperately in need of help and guidance which can be supplied by Christianity alone. There is hope in Christianity because it has a living Lord, Jesus Christ.

Many men of education are coming to the Christian Church to study the Word of God, and are even willing to identify themselves with the Christian Church. Man after man who used to despise Christianity and would not even glance at its printed pages is now coming to regard it as the hope for China.

On the one hand you have those deeply interested in Christianity, who entertain large hopes in Christ for the saving of the nation, while on the other there are loud voices of protest against the Divine Son of God. It means—at least so it seems to me—two things.

In the first place, it shows the restlessness and discontent of men's souls; longing for something, or someone, that can put China's house in order. In the second place, it shows that the influence of Christianity is being felt and recognized by men who have the love of their country at heart.

The second reason why we need a great forward movement is because there is a readiness for action, for service, and even for sacrifice, within the Christian Church today.

One may safely say that the Chinese Christians have never been so willing and ready to take part in the divine task of serving their fellowmen and of extending the Kingdom of God on earth.

(1) Whatever form this work may take it must certainly be a spiritual movement.

Deep down in the hearts of men the greatest need is a spiritual one. Many methods have been tried to satisfy that need and have failed. The Christian Church is essentially a spiritual institution. Every activity of the Church should be the expression of its spiritual nature and such alone can satisfy the deepest need of the world today.

(2) Next in importance is that whatever form it may take the movement should be launched at once. We are facing an unusual opportunity that demands prompt action. "Strike while the iron is hot" should be applied to the present situation.



DR. CHENG CHING-YI

Secretary of China Continuation Committee and Leader of "China for Christ Movement"

We cannot afford to lose time, or be absorbed in non-essential things. Things are moving rapidly and they call for an immediate movement on the part of all the Christian forces in China.

(3) In the next place it is essential that whatever form this movement may take it should be a movement that is capable of being carried through. I mean by that, that whatever form it may take it should certainly not be a mere paper scheme, or empty talk, which does not lead us very far.

(4) Whatever form the movement may take it should be a

Chinese movement; a movement that aims at the developing of the Chinese Church.

Foreign missions in China are the scaffolding and the Church the permanent building itself. It is not a day too soon to begin to lay more emphasis on the strengthening of the Church, so that in all our policy and work it shall be Church-centric rather than mission-centric.

What then are some of the urgent and concrete things which should be taken up by the Christian Church in such a forward movement?

There is the appalling fact that at least half of the members of the Christian Church in China today cannot get direct access to the Word of God, not because of unwillingness but because of inability. The Bible is not an open book to them because of illiteracy. What a hindrance to progress and advancement in one's spiritual life!

Furthermore the question of illiteracy is not merely a Church question; it is a question of the nation as well. It thrills one's imagination with joy to think what a great object-lesson it would be to the whole nation if the Christian Church can, after a given period of time, declare to the non-Christian world that all of the 400,000 Christians in China can read and write!

We value highly the generous and sacrificial spirit of our friends abroad in thus trying to help the work in our country. We need all the money and men they have asked for and a good deal more, but on one condition, and that is that we should at the same time make the spiritual life of the Chinese Church rise to the occasion that will put her in a position to meet the unusual situation.

We can readily see what a power for good such gifts will mean to us, yet at the same time we must, as soon as possible, realize our own obligation and shoulder our own responsibility according to the light that has come to us from above.

Again we are facing the important question of securing men and women of the right type for the Christian ministry. What can be done in this matter more than has already been done?

Let us mention a few of our needs at the present time in this direction. The securing of more men and women for direct evangelistic work is our first need; the securing of men and women of the right type who are willing to put themselves either upon the field for service, or the altar for sacrifice, is our second need; the providing of efficient institutions for such purposes is our third need; the safeguarding of the integrity of the Word of God is our fourth need. How to meet these needs is a problem that requires careful consideration.

Then there is the ever abiding principle of the Christian

Church reaching out to those in the regions beyond. The growth of the Church is measured by its missionary spirit and activity. The Christian must come out of the narrow and somewhat selfish conception of caring only for the Church with which he or she is connected.

If reference here is only made to the work of the Yunnan Mission it is simply because this is better known to the present speaker. Similar incidents can no doubt be cited in connection with the work of other home mission movements.

Since the commencement of the Yunnan Mission, a year ago, the Christians of many provinces have taken a very keen interest in it, and even friends abroad have shown their interest in the work by rendering practical help to the movement. About \$10,000 has been given to the work, nearly all of which came from Chinese sources.

There is also the great realm of Christian work on social and moral welfare questions. What does Christian citizenship mean? What is the contribution of Christianity to the social and moral welfare of the people? Where does the Christian Church stand in relation to social principles? What should be the voice of the Christian Church in regard to social sins? What remedies has it to offer? What obligations have we, as Christians, in the betterment of the social life of our people? Are we prepared to uphold the truth, attack the evil, and up-lift the down trodden? What are our limitations and what are our possibilities?

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The whole of the Christian propaganda is the greatest adventure in the world.

Are we bold enough to face the difficult situation? Under such circumstances are we daring enough to capture the unparalleled opportunity in taking China for Christ? Are we brave enough to tackle the humanly speaking impossible task, relying on the assurance that there is nothing impossible with God? Are we determined to act in accordance with the times and do our utmost to win China for the Lord?

My heart is burning within me. The thought of a failure on our part to rise to the occasion for a forward, immediate, nationwide, spiritual movement makes me shudder.

Look wherever you like, such a definite step must be taken. Look at the compassionate Lord on high; look at the opposing forces below; look at the needs of our fellow men around us; and look at the personal obligation within us, and there seems to be no way out of it. We are in it, all of us, and no backing out is possible. Let us rise up to the call and, in the power of the Lord of Hosts, attempt the impossible thing, seeing, in the near future, Christ for China and China for Christ.

The Soul of the Indian

BY BISHOP HUGH L. BURLESON, SOUTH DAKOTA

Bishop of the Protestant Episcopal Church for South Dakota

IT IS a very audacious white man who attempts to speak about the soul of the Indian, and yet perhaps after thirty years in more or less close contact with Indian life—because my father was a missionary on an Indian reservation, and it is almost thirty years ago that I was adopted into an Indian tribe, and I have two Indian names, and am the bishop of more Indians than all the other bishops of the Episcopal Church put together—because of these things I may feel privileged, perhaps, to delve into the habit, life and thought of the first Americans.

Most of us realize how prone we are to judge other people by our own background and our own framework. I believe therein lies the failure of a good deal of our missionary work. We are condescending to people; we are passing them something from a superior height; we who know so much, and are so much, and have so much, are handing it down to somebody less fortunate. All that may be true, but the trouble is that we want to hand down not only the facts, but our interpretation of the facts. We want people not only to take Christianity, but to take the same brand, color, kind and complexion that we have ourselves discovered; and if they fail, we feel there must be something wrong with them. We have tried by governmental processes to make just a fair average white man out of the Indian. We have not succeeded, I am glad to say, and I hope we never shall, because to try to make a white man out of an Indian is to spoil a perfectly good Indian without making a very satisfactory white man. The same situation exists with regard to the Negro. In other words, we have our own racial way of understanding things, and we must remember, when we are thinking of other races, to think of them in terms of their own surroundings, their own experience and their own ideals of life. The misunderstandings between the Government and Indian peoples, the misunderstandings between the Indian peoples and their white neighbors, have largely been a matter of this lack of orientation, this inability to know what the other man is thinking about, and why he thinks as he does. Back of the things that seem unintelligible to us, there is in the Indian a different quality of soul, a different attitude toward life, a differing concept of things.

When I became a Secretary of our Board of Missions, one of the first things I had to do was to go over our lantern slides, which were sent out free, and I tackled the set on the Indians. Of course it began with a picture of a war dance—a very poor picture of a

very impossible war dance, but it served the purpose of opening up the subject—and then pretty soon it passed to another picture; two pictures on the same slide, with the legend “before and after.” One was the Indian before Christianity had touched him and the other after the light had reached him. The picture representing the Indian before Christianity showed a tepee out on the Dakota prairies, with an Indian squaw splitting wood near the door of the tepee, while in the background an Indian sat smoking his pipe. The after-Christianity view was a picture of an Indian family crossing a river, the woman sitting in the stern of the boat, the man pulling the oars. That was the effect of Christianity upon Indian life! It made the man get up, lay down his pipe and row his wife across the river! I broke that slide, then and there. In the first place, it was pitiful comparison even if true—and it was not true. It was based entirely on our conception of a division of domestic service—the kind of thing a man ought to do, and the sort of thing that seems a woman’s task. It had nothing whatever to do with the Christian faith. It would be just as sensible to show an Irishman smoking his pipe in the kitchen while his wife washed the dishes. In the Indian conception of life there is no more reason for the first than for the second. It is merely a question of customs and conventions. It is through that kind of picture and that sort of background that we have interpreted the soul of the Indian. So many times we have taken some little, inconspicuous, unnecessary thing, that was not related to the real, deep questions involved, and have made it the basis upon which we judge a whole race. Or we have taken something which to us meant one thing and to the Indian another, and have based our judgment on that.

In the soul of the Indian, as I have seen it—and some of them have let me look,—I find qualities which are at first sight surprising.

First, *I believe the Indian is far more naturally religious than the white man.* I think the Almighty God has His hardest job with the Anglo-Saxon race. It is awfully hard for us to be really religious. It is hard to be a Christian in New York. It is hard anywhere. Yet one reason why the Indian is a naturally religious person is because he does not live in New York. He is out on the plains, living the life of the open, the life of God’s big world, under the free sky and on the broad prairie; and it is so much easier to believe in God when you are in His home than when you are separated from Him by scores of secondary causes. It is a great deal easier to believe in the cow when you see her milked than if you get your milk from the milkman. We are living in a wilderness of brick and mortar, and in the midst of a mass of machinery set up to make life good. The Indian is nearer the deep springs of life, and he realizes that back of them are eternal purposes and

eternal love. And so perhaps it is not because he is of a different nature that he is naturally religious, but because he has the simpler surroundings which we cannot have. Yet I think that there is an instinctive spirit of religion in the Indian people. I have never seen an Indian who was not a believer in God. Yet we think of going to the Indian as a heathen race. They have had God always, in their daily life. The God they believed in was the Great Spirit. When the Indian went out of the door of his tepee in the morning, he said his prayer to the Spirit who sent the sun; when he smoked his pipe he raised it to the four quarters of the globe and murmured a prayer to the Spirit who sent him the good things of life. Most of the Indian dances that we talk about had a religious significance. Religion went along with the experiences of his life. God was near by. So the first thing I find in the soul of the Indian is a very simple disposition to believe in God, to accept the concept of the spiritual back of the material.

Then, perhaps because of that, perhaps as a part of it, the next thing in the Indian soul that I see is *sensibility*—*a keen quickness of perception of the relations and the portent of things*. People think that an Indian is stolid and stupid; that he does not smile, and cannot laugh, and does not discriminate. It is Anglo-Saxon dullness and stupidity that makes us believe that. I am constantly impressed with the thought that they must be laughing at us for understanding them so little. You know how you thought about an Indian in the days when you read the United States history. The Indian was, to you, a sort of tiger, a person of tremendous, tireless patience and relentless cruelty; a beast of prey, not a human being. I remember, as I read the stories of him, how I admired him, as I would some stealthy panther; a splendid thing, but an inhuman thing. Well, the Indian conducted warfare according to his fashion, but I had a letter from one of our Sioux boys, one of a fine group of Indians, who had gone over with the army to France, and he gave a suggestive comment on modern warfare. He said: "I try to do everything they tell me, but some of it seems awful bloodthirsty!" The Indians volunteered far more generously and promptly than the white boys. Not a single district that included an Indian reservation in South Dakota had to resort to the draft, because the Indian boys volunteered so promptly. The first soldier of South Dakota to receive a decoration in France was Chauncey Eagle-Horn, who afterwards gave his life for his country and lies under one of those wooden crosses in France. He was a son of men who fought against our own flag under Red Cloud and Sitting Bull.

Yet, we have thought of the Indian as a stupid, a stolid, an inhuman thing. The Indian in warfare was only trying to defend himself. Put yourself in his place. Think what your soul would

have been under the same circumstances. We thought of him as a dull person, of small understanding, when all the time we have been dull ourselves. The Indian's problem is you and me. He can be whatever you and I think he can be. His capacities are fine, but they do not find an outlet unless we believe in him.

Remember what we have done to him in some respects. There is the matter of our translation of his language. Some instances of our interpretation of his names will point a moral. How about, "Young-Man-Afraid-of-His-Horse?" There is stupidity, not in the man who chose the name, but in the white man who made the translation. This was a young warrior of such valor and dauntlessness that the enemy was afraid, not only of him, but even of his horse when it appeared on the horizon. There is some sense in that. Yet the white man called him "Young-Man-Afraid-of-His-Horse."

Another example: A Chippewa chief lies buried on a reservation in Minnesota, and the stone over his grave bears the name "Hole-in-the-Day." Silly, absolutely silly! Again the misunderstanding white man. "Hole-in-the-Day" was the son of a young Chippewa chief who started on the warpath against my people, the Dakotas. He had been married but a few months to his young bride and he wished to make a splendid record as a leader. It was the first time he had led the war party, and he led with courage and strategy, but adventured himself so bravely, that the whole party came back victorious but brought their dead chief with them. Shortly afterward the son was born, and his mourning mother called him, "Rift-in-the-Cloud." It is a picture-name. A long dark day of cloud and rain, and shadow and sobbing trees; then, just as the sun sets, its rays break through a rift in the cloud and shine out across the plain. The little lad was a rift in the cloud of her sorrow and we called him "Hole-in-the-Day." And when he was dead, we put a two-ton monument on him and wrote "Hole-in-the-Day" on that. Such is our white stupidity.

Thirty years ago my father was a missionary on the Oneida reservation. I had a little sister, whose blue eyes and golden hair and sunny, sweet disposition completely won the hearts of the Indians. They gave her the name of Gajajawox. I tried to find out what it meant, but the old Indian smiled and shook his head, and said "No put in white man talk." The words did not fit, you see. Again it was a picture. We do not call things by pictures, we call them by names of so many letters. We have a very stiff and definite way of calling things, but the Indian draws a picture for a name. The picture they thought of in connection with my little sister was this: the wind blowing over a field of flowers and bringing you the perfume as it came—the perfume of flowers borne on the summer breeze. Well, we would not have thought of a name like that and the white man, if she had been an Indian maiden,

would have called her, "Smell-on-the-Breeze!" It is impossible for us to give an accurate interpretation of that Mohawk name, and we are unable to get at the sensibilities, and the artistic touch, and the conceptions of beauty and of order that lie in the soul of the Indian. But let us believe in these things, for they are there.

The next thing which I find in the soul of the Indian is something which we are trying to recognize and minister to, but which we should have recognized sooner. Deep down in the soul of the Indian, as in the white man, there is a real ambition, *a desire for leadership*, a wish to do and to accomplish. In many ways still it is the undeveloped desire of a child, and he does not know just what it is he longs for, but the Indian wants to lead, and we have not been quick enough in giving him leadership. That, perhaps, is one of our common failures in missionary policy among foreign people. For the Indian problem *is* a foreign problem, and labor in the Dakotas is a good preparation for work in China or Japan. We have hesitated to give responsibility. We have felt that the white man must hold things in his own hands. We have not been willing to trust God with the souls of other people. We have wanted to keep a little hold on them ourselves. We were not quite confident that the riches of the Gospel could be trusted with these people unless we were nearby to help them understand. Yet they will get a different message from ours. God never speaks in the same terms to two human souls, nor to two different races. We must not be afraid to develop their sense of leadership.

I am thankful that I have inherited the wise leadership of a great man. I am a small person standing in the light of a great name. William Herbert Hare was the first bishop of South Dakota and the greatest friend of the Indian in the middle West. He had two convictions with which he began his work, and which he felt were absolutely necessary to success. The first was of the necessity of education. He founded schools, and the most helpful Indian men and women that I have today were educated in these early mission schools of Bishop Hare. Secondly, he believed that you cannot fully and permanently evangelize a people except through men of their own race; you cannot hand down religion as we have sometimes done, saying: "I am the man between these peoples and God." We must introduce Jesus Christ to his own, and let His Spirit work in them. Yet we have feared to trust the fidelity and intelligence of these people, and have not utilized the Indian capacity for leadership. One present and immediate need is to develop leadership among the young people. The desire is there, the ability is there; it must be trained and carefully handled, but it can be developed. There are twenty-two Indian priests and deacons in South Dakota, and seventy men who serve in a lay ministry. Three-fourths of the services held in our ninety chapels are conducted by

laymen. What would happen if we were to ask our laymen in the white field to render such service. The Indian is naturally religious, he does not think it remarkable to talk about religion, he discusses it as he would his crops. One is as real to him as the other, and as important. Yet *we* find it so hard to talk about these things naturally. An Indian man will stand up and make an address with all the simplicity and dignity and directness that you can imagine. He may be totally uneducated, but he can tell you in an effective way what religion means to him. So leadership is possible among the Indians and leadership in religion is already developed.

And then, down in the soul of the Indian, besides these things, I think there is *the ability to stand fast*; the integrity, the fundamental something that lies at the roots of a race which can be trusted; that something in human character to which you pin your faith. It is in the Indian people. It shows in their self-respect, in their dignity of procedure, in their courtesy towards others. I am sometimes a little ashamed of the attitude of white men toward Indians, in contrast with the courtesy of the Indians toward their white guests. I take people out occasionally to see my Dakotas. They are good people, Christian people, and yet one could see they felt as though they were going to a circus to see the animals. But did my Indian people fail to show courtesy and dignity and respect to them? Not at all. These things are fundamental in the Indian character. You never saw an Indian who was knowingly grotesque, or absurd, or foolish, or lacking in self-respect.

In the soul of the Indian are deep principles of character, tremendous possibilities of life and service that very few of us understand because we have approached life from a different angle. The angle is this: The Indian is a natural communist. By which I mean that the Indian thinks in terms of his group. The white man always thinks of himself first and his group last. We approach things from the view-point of the individual. The Indian's point of view is that of the group; his relation to and his responsibility for the group. He thinks in group terms. He has a socialized concept of life. Society has been a definite thing to which he was responsible. The family life and the tribe have an immediate bearing upon all his actions.

Many of the things that we cannot understand are explained by this truth. The only missionary of the Episcopal Church in South Dakota ever killed by Indians was a white priest. He was shot by two Indians who had never seen him before, and to whom he had done no wrong. Apparently an utterly criminal murder—simply the bloodthirsty desire to kill! What other explanation could there be? So the white man writes the histories, and this is the answer he gives. Nobody excuses that act. But it was com-

mitted by two Indian men who had received a very terrible wrong at the hands of a white man. In their rebellion of soul they swore that when they got out of jail, where the white man had finally landed them, they would kill the first white man they met. Was there no excuse for them? None, except that back in their consciousness was a sense of the responsibility of a group for the actions of the individuals who compose it. They held the white group responsible for the white man's sin. That was a part of their past history. They were unjustified, of course, but back of their act was a deep-rooted sense of justice,—perverted, mistaken, but growing out of a communal sense of society's responsibility for those who compose it. They viewed the matter from a side exactly opposite to ours. They had no quarrel with the individual, they simply believed they were avenging a wrong that had been done to them by white men. Just bear that in mind in your judgments of the Indian peoples. Remember that we are approaching the problems of life from the opposite angle, and that a great many of the things which to us appear strange and unaccountable and wrong-side-out, may be explained if you will remember that the Indian is the product of a communized social order, and we are the product of an individualized social order.

Take the thriftlessness in the old days. Then a man would go out, be successful in his hunting, and eat up what he had killed all in one day. Wastefulness we call it; and in a way that is true. But the point was this: he brought in his deer or his buffalo, took what was necessary for his family, and then anybody in the group could come and take what he needed. The hunter did not feel that success had come to him and to him alone. He did not say, "Go to, I must store this up for my own family in the days to come." He held that he had had success for the sake of the group, and that it was theirs as much as it was his.

Of course, the Indian must learn some new viewpoints if he is going to compete with the white man in civilized life. He must be able to meet the white man on his own ground. But it is hard to make an Indian believe that mere possession of a thing constitutes an absolute ownership, if someone needs it more than he—and I do not know but that he is right. Indeed, I hope we are in the way of re-adjusting some of our ideas of society and of economics a little more to the vision of the soul of my brother, the Indian.



A GROUP OF KOREAN CHRISTIANS AND A MISSIONARY

Korean Christians in Adversity*

BY REV. SAMUEL A. MOFFETT, D. D., PYENG YANG, KOREA

The phenomenally rapid spread and development of Christianity in Korea might easily suggest a "mushroom" growth that was neither solid nor permanent. Mass movements are always liable to suspicion, a suspicion, by the way, which is no monopoly of the people in the home lands. Indeed, it is this suspicion that has made missionaries exercise the greatest caution in regard to the baptizing of professing believers. We need not be ashamed of the product of our thirty-five years' work of Christian Missions in Korea, in quality any more than in numbers.

The Korean Church has always been composed of Bible-reading and praying Christians, but the real test of allegiance and fidelity is shown only by the amount one will suffer and sacrifice for a person or cause, and the difficulties one will overcome to practice a principle or belief.

Among the political prisoners now confined in various places in Korea are many Christians. Although some of these Christians are officers of the church, ranking all the way from ordained pastors down to a leader of a small group, yet there are enough other Christians among them to justify the statement that they constitute a fairly representative body of Christians as they are found in the thirteen provinces of the peninsula. These imprisoned men, far from denying their Lord, seem rather to have their

*Condensed from "The Korea Mission Field."

spiritual lives deepened and their zeal quickened with every trial and difficulty borne. They have sung and prayed in prison, individually or in groups, silently or audibly, with or without hymn-books and Bibles according to the will of the officers in charge of the particular prisons. Prayer, however conducted, is a great comfort and strength to the men. The "Communion of Saints" is a reality to these men in prison; the spiritual communion in prayer with Christ uniting them in spiritual bonds with all Christians in Korea and throughout the world.

In some of the prisons regular organized Bible-study classes are conducted having a leader (often a pastor or elder well fitted to instruct), an outlined course of study, and a scheduled time for study and prayer. Though the men cannot assemble for this class, they learn much and derive much good from knowing that they are doing the same thing at the same time. How do they get information to each other? How did the prisoners in the Leavenworth prison communicate with one another before the strike? There seems to be a way where there is a will.

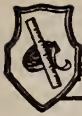
In one prison, by permission of the Japanese officers, over one hundred men have Bible study and prayer each day under the leadership of a pastor. In another prison, some two hundred prisoners have prayer together, even the non-Christians joining reverently with the others at the hour of daily prayer. Reports of conversions are frequent.

Perhaps the most remarkable periods of worship are the inaudible praise services held in prisons where any other kind are impossible. A hymn is selected and all sing in unison, but not a sound goes forth, only the ear of the Lord hears the praise as it ascends from reverent hearts in the prison cells.

The significance of this praying of the Christians is not alone in the fact that they pray—the way they pray is of still greater importance. Theirs is no mere "saying of prayers." It is real wrestling with God; importunate pleading that works effectually in God's universe. It is reported that when the men are holding silent prayer, on several occasions the intercessors have been so far carried away by their zeal and earnestness as actually to forget where they were and the necessity for praying silently, and burst forth into audible petition and praise. They were not long in discovering their mistake, but the fact that they can forget, when the consequences are likely to be anything but pleasant, shows how these men really commune in heavenly places in the spirit, if not in the flesh. The personal testimony of one of these men describes his experience during devotion in one of the prisons where groups were permitted to have audible prayer: "They seem as if they had been with God. The prayer of one of them during an early morning hour took us into the very presence of God and kept us there. All day long we experienced no hunger for food of any sort, save that which was furnished us through prayer."

When one hears and knows of the sacrifice these men have to make for the privilege of prayer and fellowship with God, he is ashamed of his own religious "ease in Zion." He no longer asks whether others are Christians, but wonders whether if he were in prison, he too like Paul and Silas would be singing psalms unto God at the dreary midnight hour. He also wonders whether the day of God's earthquakes is past forever.

BEST METHODS



EDITED BY MRS. E. C. CRONK, 156 FIFTH AVE., NEW YORK

MISSIONS IN THE HOME

The great conventions, the training schools, the chairs of missions in universities—all these are the superstructure. Foundation stones are laid in the missionary influence and training of the home. True it is that there are some striking stories of late conversion, but a large per cent of the heroes and heroines of missions can scarcely tell when their missionary interest began. It grew simply and naturally as a part of their daily home training.

At the 1920 meeting of the International Missionary Union at Clifton Springs it was found that nearly one third of the one hundred and ten missionaries present made their decision for missionary service because of home influence.

MISSIONS NOT AN ELECTIVE

There has been an inclination in many homes to treat missions as an optional attachment to Christianity, with connections to be established only on Sundays, or even on annual or quarterly Sundays.

A principal of one of the large schools in a Pennsylvania city recently made a word test on "missionary." The answers of her juniors are indicative of a somewhat general impression. One wrote: "Missionary is a place where women go." The definition of another was "A basket they pass around in church."

The missionary spirit is not an external attachment but an inward development,—an attitude of life. The home is the center of largest possibility in training boys and girls who will be "missionary" not only on Sundays but every day of their lives, not only if they should go to Africa or Tibet, but as they live each day in their homes and in their schools. A home that is missionary in all its relationships exerts an influence that reaches to the ends of the earth.

Taking missionaries alive. "No

bandits were ever more eager to capture a missionary alive than is Mr. Blank" said a pastor who was arranging for the entertainment of a visiting missionary. Other members of the official Board had politely stated various reasons for exemption when the pastor called for a host to take the visitor home.

"Put him at a hotel. It's much more pleasant for him anyway," said one deacon.

"I know that's easier on the missionary," said Mr. Blank, "than to have my quartet climbing around over him and leading him all over the house, but think of me. Why, I'd rather entertain a missionary than the King of Spain. I am not caring to have any of my boys dream of castles or kings in Spain, but I care tremendously that they shall have missionary ideals before them. That agricultural missionary I had over last year completely captivated my eldest, and the youngest sat entranced on the lap of the medical missionary we had in the fall, while he told him all about his hospital in China. My boys are getting a real conception of what missionaries are doing in the world's work."

The famous missionary bishop, Coleridge Patteson, counted as one of the strongest influences of his life the delegate whom his mother, Lady Patteson, entertained in her home. With his arm around "Coley" Bishop Selwyn told the lad stories and talked with him during those days in a way which Patteson, as a lad and later as a bishop, never forgot.

For guests under sixteen. Why do we have all our receptions for older folks? When you have a missionary as a guest in your home, give a reception to the children of the community. With decorations and refreshments typical of the country from which the guest comes, and possibly some children in costume to assist in receiving and in entertaining; with stories told by the missionary, and games of other lands played, a most delightful occasion is assured.

Guests from many Nations. One mother, who is eager that her children should have a circle of world friendships, carefully plans to entertain in her home, guests of different nationalities. To the many foreign students as well as to foreigners who are not students, American hospitality may be made most welcome while at the same time our American young people may be given an opportunity really to know some of the strangers who are in our midst.

Using pictures at home

1. Add to the pictures on the walls some of the good missionary pictures now available. An interesting touch may be added by draping pictures with flag of country from which missionary came and the country to which he went.

2. Give to boys and girls small pictures of missionary heroes and heroines which they can mount or frame for their bedrooms. The story of the missionary may be told or read as the picture is given, so that the children may learn really to know each one.

3. The Picture Story Series con-

tains the following sets of pictures. Stories to be told as pictures accompanying each set are shown:

African Picture Stories
China Picture Stories
Helper Picture Stories
Immigration Picture Stories
Italian Picture Stories
Little Neighbors Picture Story Set
Near East Picture Stories

Mothers who are looking for bedtime stories for little folks will find some interesting suggestions in this series.

4. Picture album possibilities.

Time—Sunday afternoons, rainy days, or any other days on which boys and girls are looking for something to do, and mothers are looking for pleasant and painless methods of teaching missionary lessons.

Place—Any pleasant nook or corner indoors or out in which a table and the requisite number of chairs may be placed.

Materials—Ordinary kodak albums which may be bought at ten and twenty-five-cent stores or book stores. If these are not available, cut plain, smooth wrapping paper in sheets of any desired size. Make a cover of cardboard and fasten together loosely with a shoestring. On the cover page paste or draw letters giving title, with some attractive picture. On inside sheets paste pictures from magazines or Picture Sheet Series. For fifteen cents each, this series gives picture sheets on the following subjects:

Africa
Alaskans
Armenians and Syrians
Child Life of the World
Children of the City
Chinese Boys and Girls
Chinese Snapshots
How We Are Clothed
How We Are Fed
How We Are Sheltered
How We Travel
Egypt and Modern Heroes of Bible Lands
Boys and Girls of Bible Lands
Italians
Japanese
Mexicans in the United States

NOTE.—All of the pictures mentioned may be secured from denominational boards.

Orientalism in America
 South America
 Work Around the World

5. The pictures on these sheets may be made into most attractive charts to be presented to the Sunday School or Missionary Society.

6. Post cards of scenes and people in mission lands may be obtained from denominational mission boards. They offer possibilities for post card albums. Many homes have post card projectors and the boys and girls take turns at being audience and speaker as the post cards are projected on the wall. A favorite plan is to give each child of the family and any guests who may be invited, a post card to study. Then a composite lecture is delivered, each one taking two minutes to explain the card assigned.

7. A number of homes have bal-opticons or stereopticons which make possible many delightful missionary evenings at home with pictures. The various denominational and interdenominational agencies rent sets of slides, the rentals ranging from fifty cents to two dollars. The making of slides is an art of never-ending fascination to young people of artistic tendencies.

During the war days Mr. A. K. Gould tried a clever plan for showing stereopticon pictures to soldiers who had to lie flat on their backs; by turning his machine on end he projected the pictures on the ceiling, so they were perfectly clear to his patients. For the folks who have stereopticons available for home or hospital use here is a delightful suggestion for entertaining shut-ins.

8. A Children-of-All-Nations frieze may help to lay the foundations for "the international mind." Children love to decorate their rooms. For a play room or a bed room have them make an international frieze. On a width of buff paper or cambric around the wall let them paste cut-out pictures of children of various lands. A beginning may be made with the picture sheets mentioned

above, but additions should be made from time to time of pictures which the children collect from many sources. The frieze should grow from day to day rather than be completed immediately.

9. Missionaries in many stations are asking for pictures of various kinds. Some can use to good advantage postcards that have been mailed if they are pasted together back to back. Others want postcards with blank paper pasted over the address so they can print a verse in the native language on the blank. Still others would like to have cut-out pictures pasted on white sheets. Find out from your Board or from the Department for the Utilization of Surplus Material of the World's Sunday School Association, (Metropolitan Tower, New York City) just what the needs along this line are, and help your children and their friends to supply them.

An International Cabinet

"Never," said a well-known missionary leader, "shall I forget the thrill attending the ceremony of the opening of mother's trunk. This was no ordinary trunk. As I saw it in later years divested of its magic contents I could scarcely believe even then that it was made of ordinary wood and metal bands. As we children knew it, it was a marvelous treasure house around which we gathered, wide-eyed and expectant, as mother again and again drew from its depths wonderful treasures from lands afar."

It is not difficult to have an international cabinet for which members of the family may be collecting interesting and valuable additions, and around which never-to-be-forgotten stories will center. From Mission Boards, from stores, and from friends of other lands, many things illustrative of life and customs in mission lands may be secured. Boys and girls are interested in collecting stamps, coins and pictures from foreign countries. It is easy now to get

tiny flags of all nations, and an international cabinet or museum in which all the family have part is a possibility within reach. In its innermost recesses, to be opened on Sundays or reserved for other special occasions, may be some of the things about which Mother or Father can tell special stories.

Painless Missionary Instruction

It is quite possible for boys and girls to learn lessons of World Friendship while they play. A director of boys' work said recently that the only way he had been able to establish a real admiration and friendship in the hearts of the boys of his city for the Chinese boys, was through a game. His boys were tired of all the games he had taught them.

"Aw, think up a new one. We're tired of the same old games," said one of them.

"Ever play Skinning the Snake?" asked the leader.

"Nope," responded the boy eagerly, "let's have it."

"It's a game the Chinese boys invented," said the director. The boy's interest lagged.

"Well, I guess there's nothing to it then."

"Try it and see," challenged the director. "These Chinese fellows discovered a number of interesting things along about the time our ancestors were painted savages, eating their neighbors for pastime."

Soon the boys were deep in the intricacies of Skinning the Snake.

"Those Chinese chaps must have some brains after all," they agreed with enthusiasm.

That was the beginning of a recognition of China never before conceded by that group of boys. The recognition developed into a real friendship for the Chinese boys. Mothers and teachers will get much help from the book, *Children at Play in Many Lands*.*

* *Children at Play in Many Lands*, by Katharine Stanley Hall, price 75 cents.

GAMES FOR SUNDAY AFTERNOONS

"How we used to love Sunday at home" said a prominent missionary leader. "My mother had no books on How to Make Home Pleasant, but in some way she always had some special attraction for Sunday afternoon and, without being painfully conscious of the fact that we were being made to do certain things and held back from doing certain other things, we memorized Bible verses, learned missionary facts, and stored our minds with information that remains with us until this day."

Here are some of the missionary games this leader suggests:

1. *Name the Missionary*—Two captains choose their teams. The opposing teams face each other seated in line. Each captain leads off by giving the name of a missionary and the country to which he or she went. Then the members of each team follow on. The first person who is unable to give name and country of a missionary not yet given has to go over to the other side. The game continues until one side is broken up or until no one can name another missionary, in which case the side having the largest number at that time is declared winner.

2. *Find His Country*—Every contestant is given an outline map of the world. These may be made at home or bought from bookstores or mission boards. When the maps are in place on the tables or rugs before the children, each one is given from twelve to twenty large pins to which are attached little white paper flags. On each flag is printed the name of some missionary. The purpose of the game is to place the flag on the country to which the missionary went. All contestants must have the same missionaries. The one who places all correctly in the shortest time, wins.

3. *Mixed Sentences*—Prepare as many sets of twelve sentences each containing a definite piece of information about something some missionary said or did, or a fact about

some mission field, as there are contestants. Write or print these on slips of paper or cardboard. Then cut them in two so that the subject is separated from the predicate. Mix all the sentences of each set together and give to each contestant in a box. The one who first arranges the twelve sentences correctly is declared winner.

4. *Who am I?*—Pin on the back of each contestant the name of some missionary. Contestants may ask questions of each other or of a group of "judges" who are seated around the room, such as "To what country did I go?" "Am I still alive?" "What great work did I do?" The first one who, from the answers given, guesses his own identity, sits down, and so on in order until all discover who they are.

5. *Dinner Guests*—"I was in a home recently," said a missionary, "in which at dinner each child impersonated some missionary. Each one had been reading up on his missionary and in the lively conversation told about 'my station' and 'my work' with all the zest of the original."

At another dinner party in a home in which there was a number of children, large and small, and several guests, each one dressed in costume of some mission land. There was great interest and excitement in the study and research necessary to develop the costumes and learn something of the customs, and the result was a delightful evening.

A Back Yard Course—"Some of the richest memories of my life are staged in our old back yard," said a great missionary. "Then it was that we played all the stories we loved best from Robinson Crusoe to David Livingstone." The back yard furnishes an excellent opportunity for impersonations and plays. The journeys and lives of various missionaries can there be made very real to the children. Sand tables for the little folks may be used either indoors or out, clothes pins dressed in crepe paper may be made into people

of different lands, Japanese houses made of corrugated paper, while branches with bits of pink and green paper fastened to them make beautiful cherry blossoms. An Eskimo scene may be worked out with cotton for snow while the dogs may be modeled from plasticene or from the clay that may be near at hand. Almost every story that is told may be worked out by the children.

JUDGED BY WHAT THEY READ

"Show me what a man reads and I can show you what manner of man he is," might be written prophetically, "Show me what a boy reads and I can forecast for you what manner of man he will become."

Cyrus Hamlin, the great founder of Robert College, bore testimony in his later years to the fact that he thought he had dropped himself into the missionary contribution box the day his now world-famous seven cents which he had intended to spend for gingerbread went into that box, but he always added in telling the story that the two missionary magazines on his mother's table were the agencies through which he became acquainted with the boys and girls of non-Christian lands.

On the library table, or on the table in mother's room, or in the children's room, let us place our missionary magazines.

David Livingstone was one of the many missionaries who attributed to the books he read at home a large share in influencing his missionary determination. In those days it was not easy to find interesting books for young people. Now we have a wealth of material. Among the books for the younger children are:

- African Adventurers by Jean Kenyon Mackenzie
- Americans All, by Augusta Huiell Seaman
- Frank Baba and the Forty Jungle Brownies, by Lillian Roderick
- Friends of Ours, Elizabeth Colson
- The Honorable Crimson Tree, Anita B. Ferris
- Giovanni, Anita B. Ferris
- Stories of Brotherhood, Harold B.

Hunting

Story of David Livingstone, Vautier
Golding

Livingstone Hero Stories, Susan Mendenhall

Primary Stories, Margaret Applegarth

Among the books that are sure to interest the boys and girls of the intermediate grades are those of the Pathfinder Series.

Brother Van, Stella N. Brummit

Black Bearded Barbarian, Marian Keith

Livingstone the Pathfinder, Basil Matthews

Making Life Count, Eugene C. Foster

Martin of Mansfield, Margaret R. Seeback

Uganda's White Man of Work, Sophia Lyon Fahs

Winning the Oregon Country, John T. Faris

For the young people in their later teens and early twenties have been prepared:

Ann of Aya, Ethel Daniels Hubbard

Comrades in Service, Margaret E. Burton

Makers of South America, Margarett Daniels

Masoud the Bedouin, Mrs. Alfreda Post Carhart

Men and Things, Henry A. Atkinson

Ministers of Mercy, James H. Franklin

The Moffats, Ethel Daniels Hubbard

Servants of the King, Robert E. Speer

If it is not possible to add these books to the home library they may be secured through the city or Sunday-school library. If they are not among the books listed, sufficiently urgent and oft-repeated requests may result in their being added.

Since "internationalism" is a household word in this day, an International Reading Course may be made an interesting feature of the home reading plans for this year. Select books suitable for each member of the family—one in each of a given number of countries. Keep score of the progress in any way that will call forth most interest. Certain books may be designated to be read aloud. Miss Gertrude Hutton's plan for the Story Book Trip is suggestive to leaders who want to secure home reading. The same plan might be adopted for family trip tickets.

"At the discretion of the leader

this may include a single country or a continent, or it may be a trip around the world. Very simple accessories may be made to serve the purpose, or they may be elaborate and include folders, time-tables, maps, and other paraphernalia of the traveler. To each pupil should be issued a ticket, printed on colored paper, to resemble a genuine railway ticket. In a large department these would be more easily obtained if printed; for smaller classes they could be typewritten. The following suggests a possible form:

<p>S. B. R. R. via E. C. and H. F. Line (<i>Story-book Reading Route via the Easy Chair and Home Fire- side Line.</i>)</p> <p>Good until..... Conductors please punch at:</p> <p>South America— The Land of the Golden Man *</p> <p>Japan— When I Was a Boy in Japan *</p>
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Tell Missionary Stories

The little folks who can not read and some who can will listen eagerly to missionary stories which may be gleaned from any of the books named above, or from the Picture Story series or from the many books now on sale at denominational headquarters. Many wise mothers preserve the stories they collect from various sources in a loose leaf note book with large rings.

* The titles of the books may be varied to suit individual needs; an optional list may be called Side Trips. Maps and posters advertising the trip, folders giving attractive reviews of the books, "time-tables" stating the time when reports must be given on the books and when reading band will give a program or hold a meeting, all may be used to add interest. A large outline map of the world may be colored and filled in, as the class travels from place to place by reading, and the spots so visited may be indicated by pinning a tiny flag seal to the map. Book reviews in the form of fifty-word telegrams giving the most interesting things seen or found in any place may be sent to be read in the department. As each book is read, the "conductor" punches the ticket, and this forms the record of the reading."

Giving Money and Service

The real headquarters for the campaigns that furnish the millions of dollars needed for the missionary enterprise are at mother's knee. A man who has given hundreds of thousands of dollars for missions replied when he was asked how it happened that he made such large gifts:

"It didn't *happen* at all. When I was a little boy my mother taught me to set aside for the Lord's treasury a certain part of all the money I had. I simply have more money now than I did then."

It is not "frenzied finance," but the careful home training in stewardship that will fill missionary treasuries.

In the home of one of our great missionary leaders there is a strong box known as the Lord's treasury. Into that box father, mother and the children put at least one-tenth of the money that comes into their hands. From there the church envelopes are filled on Sunday mornings with amounts agreed upon in council for the gift of each member of the family. Special offerings also go into this box. Frequently the family agree together that they will do without something they had expected to have in order to make a gift for some special object. The family all discuss together the purposes for which the "Lord's money" shall be used, and there is a deep and abiding interest in the work in which they have part. In this home the giving is regular and systematic. It is sacrificial, for the members of the family individually and collectively deny themselves many things in order to make larger gifts, with a spirit that is as fine and as contagious as was the spirit of "meatless days."

Of equal importance is training for giving of time and service. The things we do are not only the result of our training but a most important part of that training. The book "Things to Make*" gives many sug-

gestions for things that may be made by children at home for gifts to children in hospitals, homes, or mission stations. The various holiday seasons may easily be made opportunities for service to others.

Over all, Prayer

John G. Paton, the hero of the New Hebrides, said that even as an old man he recalled the earnest fervor of the prayers he heard his father and mother make for those who had never the message of a Saviour's love and for the young people who might go as messengers.

It was said of the mother of Jacob Chamberlain that through her prayers and personal influence thirteen members of her family went to mission fields. Dr. and Mrs. John Scudder in their home in India prayed for their children "Not Christians only, dear Lord, but missionaries everyone if it be Thy will," and all of their children save one who died while he was in college went back to the mission field.

The history of missions is the history of family altars. Back of St. Augustine was Monica his mother, praying God to call her son. Ere Bartholomew Ziegenbalg, the first Protestant foreign missionary, set sail for India, his mother on her deathbed kept the habit of her life when she placed in his hands a Bible with the prayer that it might guide his steps.

Christian Frederick Schwartz, another princely missionary of India, gave testimony that his mother's and father's prayers had led him from the ways of recklessness and sin into ways of Christian service.

From the homes in which prayer is wont to be made, there are going out missionaries and missionary supporters who are giving their lives to answering their own prayers and the prayers of their fathers and mothers.

* "Things to Make" by J. Gertrude Hutton price 50 cents.

Woman's Home Mission Bulletin

MIGRANT WORKERS

By M. Katharine Bennett

President of the Council of Women for Home Missions

Many startling facts were brought out by the Surveys made by the Interchurch World Movement. None, perhaps, were more surprising than those relating to the number, location and types of seasonal employments and the vast importance of the group known as "Migrant Workers." "The truth is," says the Survey, "that much of the work of the world is seasonal. As a result of these seasonal fluctuations, an army of a million and a half migrant laborers constantly on the move is necessary to save our industries from disaster. "These casual workers go tramping over fixed paths towards goals of tremendous national and world importance. They have no permanent place in society and receive only the most trivial and fleeting recognition for their important work."

The *logging camps*, from Maine to Washington, employing hundreds of thousands of men, "about 90% of them unmarried, afford a specialized problem from the fact that they are centers of an extremely radical social sentiment and propaganda. Loggers are almost overwhelmingly radical and strongly I. W. W. in convictions." Some of the denominations have undertaken work in camps, but the great majority of these groups are left without religious or Christian social service of any kind; lumber jacks coming out of the woods when the logging season is over are, therefore, unsympathetic and critical of the church's attitude.

A second large migrant group, estimated at about one-quarter million of men, is made up of those who *harvest the wheat*; the great number of these workers begin in Texas and move northward, following the ripen-

ing crop, from state to state to North Dakota.

Another agricultural group is that made up of the workers who help with the *truck farming, fruit picking and the canning*. These groups are to be found in large numbers in California, Colorado, along the gulf of Mexico, in Western New York State and in New Jersey, Delaware and Maryland, workers from the latter groups in many cases moving on to the oyster canning along Chesapeake Bay in the winter.

Mining, fishing and manufacturing also make their demands on the migrant worker and help to swell the appalling number of those who, to keep the wheels of industry moving, must themselves be often "on the move," to the detriment of home life, social relationships and community consciousness—three natural and sustaining influences, deterring from crime, anarchy and shiftlessness.

The report of the Home Mission Survey was presented to the Home Missions Council and the Council of Women for Home Missions at their joint Annual meeting held in January—with special consideration of the migrant groups. By action of the Councils responsibility for these workers was definitely allocated, among the actions taken being the following:

"That the unallotted work among women and children in the small fruit, vegetable and canning industry in the states of New York, New Jersey, Delaware and Maryland, and elsewhere when the survey is completed, be allocated to the Women's Boards having constituency in these states."

In accordance with this action, a special Committee was appointed by the Council of Women to plan for experimental stations during the summer of 1920, and a letter was sent to the Women's Boards asking their financial cooperation. Many of these had already so planned the work of the year that no financial margin

remained, but enough were able to contribute to make possible an immediate beginning of the work.

The first necessity was a director to visit the field, locate the stations, secure cooperation both on the part of cannery owners and of local church women, find field workers, establish them at their posts and direct the work. Such a Director was found in Miss Lila Bell Acheson, Secretary of the Department of Christian Social Service under the Woman's Board of Home Missions of the Presbyterian Church, which Board released her temporarily for this important work. Under the Y. W. C. A. Miss Acheson had during the war organized and conducted the splendid piece of work for industrial girls in the munition plant at Pompton Lakes, New Jersey, and had later organized the fine work at New Orleans among the cotton mill and tobacco factory girls.

Perhaps the best preparation Miss Acheson has had for this special work was in volunteer social work done by herself and her sister in the Puyallup valley of Washington state.

The Interchurch Survey speaks of the problems of the cannery workers as follows: "The characteristic problem of the cannery group is the very acute one of housing, sanitation and morals . . . The majority of these fruit pickers' camps consists of existing outbuildings, temporarily devoted to human habitation. Conditions in such quarters vary greatly. A large fruit grower frequently has a well-built bunk house near his residence, the second story of which will house two or three men per room, the first floor being used for a dining room and kitchen. Where immigrant family labor is used, one may find a long two-story tenement in the midst of an orchard housing an indeterminate number of families. There is no logical separation of living quarters; no proper provision for individual privacy or domestic economy. Another frequent type is

the long one-story bunk-house, a shack in which every room opens out-of-doors. Worst of all, a number of families may be housed in a barn loft without any partitions whatever.

Men, women and children, young people and adults, the married and the unmarried alike, are often compelled to live in this promiscuous way."

Among most of these groups no provision is made for caring for the children who are too young to work, and no recreation provision is made for the leisure time of the young people. The latter fact leads to bad moral conditions and to mischief. We shall leave to Miss Acheson herself the telling of the effort being made in the stations opened this summer to meet the needs of the women and children at three places. The Survey in speaking of "Units for women and children in cannery and agricultural labor camps" estimates two hundred as the number of groups that should be reached in the program of the next five years. Three months is the usual length of service needed per year. It is hoped that most of the Woman's Boards of Home Missions may be able to include amounts for this work in next year's budget and so make possible the opening of many more stations in the summer of 1921, and that they may also make provision for the following of the cannery workers to their winter homes.

BEGINNING OF THE WORK

Lila Bell Acheson

Supervisor of Work Among Migrant
Groups conducted by the Council of
Women for Home Missions

The work was first commenced at Riverton, New Jersey. Just outside of this very attractive little town large crops are grown and afford almost continuous employment from early spring to late fall. On account of the nearness and size of the Philadelphia market, the fruit and vegetables are shipped fresh and no



SOME OF THE "PRIMARIES" AT RIVERTON, N. J.

canneries are located in this vicinity. The father and mother with the older children work in the fields from early morning until late at night, while the younger children, ranging from tiny babies to boys and girls eight or nine years of age, amuse themselves as best they can, with no supervision or care, and no preparation for their meals. The mother comes in at noon, tired, hurriedly eats a cold lunch and is off to work again. Often she does not even see her children. When you think of the constant care and training other children receive, you wonder that these kiddies ever grow up with any ideals at all.

An exceptional group of Quaker women live in this neighborhood, and they have been vitally interested in these Italian children who live for a few months each year on their farms, and have wanted for some time to do something for them. When we told them of our plan they immediately offered to cooperate in every way possible and proved it by obtaining the school house which is located in the center of this district and, situated in a grove of trees, makes a most ideal workshop. The children are brought here by auto from the surrounding farms each morning and here they spend a very different sort

of a day. The tiny ones are taken care of in a day-nursery; the next size have kindergarten, and those who are old enough commence their regular schooling. The morning passes all too quickly. A hot lunch is provided at noon, and before it is finished, tired little heads are nodding, so hammocks and rugs under the trees are soon in use and the wind sings them a lullabye. When the nap is over, all enter into the supervised play, and swings, slides, and sandpiles are exceedingly popular. The school day is over at five o'clock and cars deliver them safely at their so-called homes. They have had the right food and play to develop them physically and ideals of Christianity and Americanization—essentials of which they know nothing—are readily absorbed by their bright little brains.

The location we chose in Delaware is at Houston, and differs from Riverton in many ways. The people come from Philadelphia and Baltimore to work in the large cannery. They live in long rows of one-story bunk houses on the cannery ground. During the peas and tomato seasons at least 150 live on this tract of land, less than half the size of a city block. The older members of the family often work night and day in the can-

nery, during the busy season. The babies and children are either under their feet, in danger of injury from the machinery and the boiling canned goods, or amuse themselves in the nearby grove.

We put up a large tent across the road from these shacks, overflowing with children, and besides the activities carried on at Riverton, we have a health clinic with an Italian nurse in charge. Regular Sunday services are conducted by neighboring ministers. Lantern slides depicting the Bible stories afford entertainment and instruction one or two nights a week. Music for the entertainments is provided by the Italians, much to every one's delight. The cannery managers and people of both Houston and Milford have cooperated wonderfully, supplying us with lumber for our tent floor and seating facilities, giving us a piano, material for hot lunches, the use of the stereopticon lantern, and valuable volunteer workers.

The third place that we are working in this summer is Bel Air, Maryland. This is the county seat of Harford County, which has 214 canneries, a larger number than any other county in the United States. The work does not commence until the middle of August and as the Riverton season closes at this time, we will be able to move the staff and equipment on to Maryland. The prospects are very bright there for doing a fine piece of work. The cannery is situated about two miles out of town on the edge of a grove, and the bunk houses are in the shadow of these trees. The owner of this cannery received the idea most favorably and is cooperating with us heartily in our arrangements.

SANTO DOMINGO

Two Woman's Boards of Home Missions, that of the Methodist Episcopal Church, North, and that of the Presbyterian Church, North,

are among the agencies that have already agreed to join in the support of an interdenominational program for Santo Domingo. The island is practically unoccupied territory and under the leadership of the Committee on Cooperation in Latin America there has been a successful effort to secure a united approach there and to make impossible the overlapping establishment of churches or other evangelistic agencies.

Between 90% and 95% of the population above ten years of age is illiterate, schools are needed throughout the island both academic and industrial, evangelical churches are small and few, hospitals are few and community service is unknown. Both in the towns and the country region all forms of Christian cooperation are sorely needed, and there should be a prompt and full response to the opportunity to take Santo Domingo for Christ.

CONFERENCES IN THE FALL OF 1920

A series of conferences under the auspices of the Home Missions Council and the Council of Women for Home Missions are announced for this fall:

On *Indian work* at Wallace Lodge, Yonkers, to consider common responsibilities and the allocation of unoccupied territory.

On work for *Spanish-Speaking people* in Albuquerque, El Paso and in Tucson, to discuss questions of comity, of education, and a general program for advanced work.

On work for *Oriental*s, Chinese, Japanese, Koreans, Hindus, and Armenians, in Los Angeles and San Francisco, to discuss questions of comity and to consider a program of work for the future.

On *Mormonism* in Salt Lake City, to discuss better equipment and personnel, suitable publications, lectureships, program of education and colportage.

NEWS FROM MANY LANDS



JAPAN—CHOSEN

"New Life Discussions"

NEWSPAPER evangelism which Dr. Albertus Pieters has shown to be so effective, is now being pushed by Mr. Walton of the Church Missionary Society in Hiroshima. His "New Life Discussions" go into 20,000 homes through the medium of the daily press. The correspondence which these have elicited reveal a deep spiritual need. One wrote from a distant village: "My condition has been indescribably fearful. I have heard Buddhist sermons without number, but I cannot believe them." In three months 311 persons from 117 villages have written for more information regarding Christian principles.

From Monastery to Y. W. C. A.

A MOHAMMEDAN monastery, a landmark in Japan, is to be converted into a Y. W. C. A. building, if the purchase of the property can be negotiated. This project is sponsored by the college Y. W. C. A. branches of Ohio, Pennsylvania, West Virginia, Maryland and Delaware, which are raising money to make the payment.

Practical Results from Factory Meetings

A NON-CHRISTIAN factory owner of Osaka, Japan, has taken pains to advise other employers to allow Christian teaching to be given their workers. He gave his reason in a trade journal, and it is a convincing apologetic for Christian missions. "During the twelve months since the missionaries began coming to the factory," said he, "a thousand less rice bowls were broken than the year before. This is because there is less bad temper among the women workers who hear Christian teaching."

Kindergarten for the Deaf

JAPAN has had schools for the deaf for a number of years, but until this year no attempt has been made to teach lip reading and speech. A kindergarten has been organized under the direction of the Presbyterian and German Evangelical Association Missions. Mrs. A. K. Reischauer, who is in charge, writes that more have applied for admission than can be accepted. The applicants range from the poorest to the son of a baroness. It is hoped that this kindergarten can demonstrate to the educational authorities what is possible, with the result that the Government will then introduce modern methods into its institutions.

Korean Week of Evangelism

A WEEK of evangelistic services held in Pyengyang, Korea, the latter part of February brought three thousand persons to a decision for Christ. These meetings were planned and carried out almost entirely by the Koreans themselves. Men, women and children visited from house to house and teams of college boys toured the country districts. The proportion of church members to the population is higher in Pyengyang than in many parts of America.

No Weather Bureau in Korea

KOREAN daily newspapers do not announce "fair and warmer" indications for the next day, as the natives believe the gods are in charge of the weather, and that if properly approached their climatic decisions may be regulated. Dr. A. Garfield Anderson of Wonju, Korea, describes the various ways by which the people try to induce rain. They write prayers for rain and hang them up on the hillside. Two dragons lie between the market

stalls, each about one hundred feet long and two feet high at the head, tapering off gradually to the tail. A sorceress in time of dry weather will come out and dance before these dragons to bring rain.

CHINA

Congress of Chinese Missions

A CONGRESS of all Protestant Missions in China is being planned by the China Continuation Committee for next spring. It is expected that one thousand delegates will attend, including missionaries and Chinese. The Congress will discuss matters of common interest and elect a new Continuation Committee.

Department Store Chapel Services

THE two largest department stores in Shanghai, Wing On's and Sincere's, hold religious services on the roof garden every Sunday morning between nine and ten, and every employee is obliged to be present. The managing director of one of these companies heard and believed the Gospel in Australia twenty-seven years ago, and believes that he is carrying out God's will in thus bringing the teachings of Christ to his employees. The preachers at these services are pastors of the city.

Blinded for Attending Church

OPPOSITION to Christianity has not ceased in China, according to a report in the *New York Times*. This year on March 7, less than 200 miles from Shanghai, a young man had his eyes put out for attending a Christian church. On a visit to Soochow the young man had heard the Gospel preached for the first time, and after his return home he accompanied a friend to Christian services nearby. The father consented to blinding his son for attending and the stepmother did the deed. It was intended also to cut out his tongue, but neighbors succeeded in getting him away and he is now in a Christian hospital.

Conversions in Prison

IN MARKED contrast to most Chinese prisons is one in the district of Kiang-lin-hsien, Kiangsu Province, where the warden is sympathetic with Christianity. For the past two years a local pastor, at the invitation of the warden, has been preaching regularly to the prisoners and teaching them the Bible. A large number of the inmates have asked for baptism, and a distinct change in the atmosphere of the prison is noticeable. The warden, although not as yet a professed Christian, heartily joins in the services.

Chinese Proverbs

CHINA is a land where custom is more binding than law, and where the ancient past is the standard for the present, so that proverbs abound and have great force. The following are characteristic:

A good drum does not need a heavy stick.
If you do not want anybody to know it do not even do it.

If you are in the right you need not speak in a loud voice.

Words whispered on earth sound like thunder in heaven.

More trees are upright than men.

The highest towers begin from the ground.

No image maker worships the gods, he knows what stuff they are made of.

Free sitters at the play always grumble most.

What avails it to pray to Buddha like silver and scold your brother like brass.

One dog barks at nothing and the rest bark at him.

You can't clap hands with one palm.
(i. e. in union there is strength).

One more good man on earth is better than an extra angel in heaven.

INDIA

Salvation Army in India

A COMPLETE reorganization of Salvation Army work in India has been effected, including the division of that country for Salvation Army administrative purposes into three separate territories.

The Army there has confined its evangelistic and other efforts almost entirely to work for the criminal

tribesmen, and has a record of remarkable achievement in its work among this class of India's teeming populations. The Juvenile Criminal Home in Rangoon has been in operation for five years and the official government records show that fifty per cent of the criminals committed to it are permanently reformed, while the majority of these are evangelized.

The Scriptures at Work

THE Bible Translation Society work has not been in vain the past year, the eightieth of the Society's activity. Here is an example.

A Hindu, resolved upon a change in diet, bought a farthing's worth of sago instead of his accustomed portion of rice. The sago was wrapped in a printed sheet, and while preparation of the meal was in progress, the Hindu read the wrapper, which was a page from the Gospel of John. The words arrested attention, and both sides of the page were read. The man wanted more, and went to the trader from whom he bought the sago, thinking that he could enlighten him as to the origin of the sheet. The trader sent the customer to the missionary, who readily gave him a complete copy of the coveted volume. The pages were devoured as eagerly as the sago had been, and the man's heart was touched. In a short time the missionary, hoping that he might find in the man an anxious inquirer, sought to get into contact with him; but all he could find out was that the man had left his home, and was itinerating the villages of Bengal, telling the Gospel of God's love in Christ!

The Christian.

Christian-Mohammedan Debate

A MOHAMMEDAN physician of Cawnpore challenged the Christians to a debate on the trustworthiness of the Bible. The point under discussion was the difference between the accounts of Christ's genealogy as given by Matthew and by Luke. Nazir Husain, a worker in the

Bible Mission, handled the argument for the Bible. The debate took place in the physician's office, other Mohammedan doctors being present to add an occasional word of reinforcement. Copies of the Koran, Greek Testament and Hebrew Bible were in evidence; also several volumes of an encyclopedia. A record of the debate was kept by a secretary who wrote continuously in a large note book.

The Bible champion, after a preliminary skirmish, used solid logic and showed photographs of Alexandrian and Sinaitic manuscripts of the New Testament to prove the ancient origin. Then he proceeded to explain the differences in the two records.

As a sequel, the young Moslem secretary a day or two later came to the Presbyterian mission for further discussion. It is regarded most hopefully that Mohammedan unrest leads to such inquiry.

Rajahmundry Diamond Jubilee

SEVENTY-FIVE years ago a Lutheran minister, Rev. L. P. M. Valett, arrived as the first Christian missionary at Rajahmundry, India. This station has remained an American Lutheran Mission. The diamond jubilee was celebrated early this year, in which a thousand Christian converts participated. After opening celebrations at the main station two bands of Indian Christians toured the entire field and held jubilee meetings in many centers.

The report of the Mission gives the baptized membership as 27,000; Sunday-school pupils, 11,465 and 12,396 pupils in Christian day and boarding schools. Associated with the twenty-eight American missionaries are 1362 native helpers, eight of whom are ordained pastors.

GEO. DRACH.

Christian Loyalty of Sikhs

ABOUT 6000 Christian Sikhs served in the war as soldiers, in addition to large numbers as trans-

port drivers, hospital assistants and clerks. When asked to sing on parade they struck up "Christ the King of Glory" and followed that with other Psalms. When their officers insisted upon having their national airs, they replied. "But these are our national songs."

New Treatment for Leprosy

SIR LEONARD ROGERS estimates that there are over 300,000 lepers in the Indian Empire.

The method of treatment with the salts of fatty acids introduced by him has been lately tested by fourteen medical officers and assistants in Leper Asylums throughout India with most favourable results, 72 per cent showing marked improvement, in spite of the fact that most cases were advanced and the period of treatment had been comparatively short. More research is needed, however, further to improve the treatment.

Tobacco "Missionaries"

THE following appeared in *The Indian Witness*:

"A travesty on the name missionary appears in a letter from a veteran lately returned to India, who states that on the vessel upon which he crossed the Pacific, a fellow-passenger who travelled with him in the same cabin said that he himself was the *missionary* of a well known Tobacco Trust and sent out to the Orient to push the business by introducing samples. A younger man was apparently coming out as a *missionary apprentice*."

Judson College, Rangoon

THE one Christian college in Burma, formerly known as Rangoon Baptist College, has been renamed Judson College in honor of the first American Baptist Foreign missionary, Adoniram Judson. The college will be a constituent part of the new Burma University.

The institution was opened May

28, 1872, with seventeen pupils. Forty-three per cent of the Christian Burmese and thirty-eight per cent of the Christian Karens who graduate from Judson College become mission workers.

MOSLEM LANDS

Cloudburst in Persia

FLOOD and fire have been causing great damage in East Persia, the worst havoc being in Teheran, the capital. A cloudburst occurred in the foot hills near the city and a torrent of water poured over the plains, breaking down the north wall of the Presbyterian Mission, and surrounding homes in the vicinity. To check the progress of the flood, doors were banked with earth, the city gate was forced shut and earth was piled against it. In Tomans the loss was heavy, not least of which was the destruction of the flourishing gardens. Fires in many places followed the damage by flood.

The French Save Christian Syrlans

THE Archbishop of Tyre, Rev. Shukrallah Khoury, visiting in America, received from his secretary a report of conditions in Syria, dated May 18, which shows that the action of the French Government had saved the Christian population from extermination. On April 24 the Shiite Mohammedans convened in general session and approved resolutions for the annihilation of all Christians for the reason that the latter would not forego their demand for French protection. On May 5 thousands of armed Shiite Mohammedans began a furious attack upon Ainebl, where the inhabitants held back the hordes for eight hours until their ammunition failed and night came on. The defenders were finally overcome and inconceivable atrocities were committed. On May 7 bandits came in great numbers to the city of Tyre, raided plantations on the way and destroyed the promising silk crop. The French authorities, at the direc-

tion of the French Governor of Tyre, took prompt and energetic action and sent a military contingent to repress the outlaws.

Stirrups from Church Bells

CHURCH bells are an abomination to Moslems. In 1917, the Turks, hearing that the Germans had melted their church bells and made them into bullets, decided they would melt the church bells of Asia Minor. In order to add insult to injury some of the bell metal was made into stirrups, to show the Armenian Christians that they were both in fact and figure under the feet of their Mohammedan overlords. But the Armenians of Marash have collected the money for a good church bell to be purchased in America, and are looking forward to a time when they can worship God in peace.

Changing Customs in Syria

KING Feisal of Syria who has recently yielded to the French is a lineal descendant of Mohammed, yet his government decreed that women shall be eligible to all offices. Not only is there a greater appreciation of woman's place in Syrian society and in the home on the part of men but the women themselves are imbued with a desire for better things and a better country. During the war two women's clubs were formed in Beirut. One consists entirely of Moslem young women. They invite lecturers on hygiene, domestic science, literature, etc.; maintain schools and volunteer as teachers.

The second club was founded by a well educated Christian woman who is the wife of a Moslem. The purpose of this group is to bring together Syrian women of all faiths, help them to overcome their age long prejudice, and to appreciate each other's viewpoint. Once a month they come together to hear papers on profitable subjects, and enjoy good music.

The Orient.

Better Pictures for Moslem Children

MISS ELSIE WOOD, a trained illustrator, has gone to Cairo to serve Moslem children in a unique way. She will provide, through the Nile Mission Press, a wholesome illustrated literature to counteract the cheap and demoralizing pictures for which a demand has grown up. Pictures were at one time barred from Mohammedan lands, but opposition is disappearing, largely due to the prevalence of the "movie."

Mission Study in Egypt

FOUR nationalities, Egyptian, Syrian, Armenian and American, are represented in the Tanta, Egypt, Christian Endeavor Society, which has about forty members. It is one of the few societies in Egypt where both young men and young women take part. A mission study course based on Dr. Underwood's volume on Korea has been completed, and the members were prompt and eager to report on topics assigned. A broadened sympathy for other lands was evident as a result of the course.

AFRICA

Converted in Exile

WHEN the Germans left Kamerun they retreated with all their black soldiers into Spanish Guinea. The Spanish Government then transported all German soldiers to Spain and all the black soldiers to Fernando Po, an island off the Kamerun Coast. These men and their wives were there interned until late in 1919 when they were sent back to Kamerun. Some German missionaries had remained with them in exile, and some very earnest converts were made, who presented their application for membership in the various churches in Bululand.

The Bible as a Charm

THE following order came from a Greek merchant trading among the Abyssinians:

"To the director of the British and Foreign Bible Society:

"Respectfully I have the honor to inform you that I want you to make New Testaments in the Abyssinian language in a very small size, to be used as charms against the devil, for the Abyssinians. I want you also to make three pictures in it—on the first page the picture of the Holy Trinity, in the middle the crucifying of Jesus, and on the last page the ascension of Jesus. I pray you to let me know if you can do this book, or not. If you can do it, how much is the expense? And how long before I can have it? And to whom shall I send the money? And I shall be much obliged."

Growth in East Africa

THE early pioneers who went to British East Africa to carry the Gospel were also pathfinders for that vast territory, and laid the foundations for a prosperous colony. Today, Mombasa is a flourishing port. The Uganda railway has its terminus there and its daily train service taps the country's resources for 600 miles around. Lake steamers travel between Uganda and Port Florence, and afford means of reaching the Belgian Congo. Nairobi, the headquarters of the Africa Inland Mission, is 325 miles from Uganda. It has a European population of 5,000, about 30,000 Asiatics and 600,000 blacks. No immigrant is allowed to settle there unless he has a sufficient sum of money to tide him over the first few months. Missionaries, officials and settlers have transformed a non-productive desert into a self-supporting colony, while the black man has observed and marveled. This is the era that will give permanence to the work that has been undertaken.

Refuge for Women in Nairobi

AFRICAN women, by heredity and environment, are helpless creatures. The Alliance of Protestant Missions, formed last year at Kikuyu, plans to institute a refuge home at Nairobi, East Africa, to

minister to the wives and daughters of workingmen who are now crowding the native quarters in Nairobi. Two years ago the population of this place was almost exclusively young men employed by Europeans, but recently wives, children and others have come to the town because of famine at home, or the desire for adventure. These latter are stranded and unprotected, and to send them back to their homes would mean condemning them to heathenism, while on the other hand, they are exposed to great temptation in Nairobi. The Church Missionary Society has formed regular classes for them, and now proposes to surround this particular class with the influence of a Christian home, and assist them in earning a livelihood.

Life of Faith.

The Vakaonde of Rhodesia

K AONDELAND, not indicated on most maps, lies in the extreme northwest of Rhodesia. Its inhabitants, the Vakaonde tribe, number about 30,000 and are seminomadic due to their defective agricultural system. They know nothing of rotation of crops, and when their gardens cease to yield enough to feed them they move to a new site.

The South Africa General Mission has undertaken to evangelize this tribe and has established two stations about 160 miles apart. Seven workers are now in charge, four more being absent on furlough. The people have no well defined idea of God. They believe in His existence and want to follow Him, and herein lies the encouragement of missionary work among them. They are apathetic, but not savages. Sustained effort of any kind is quite foreign to their temperament, although they possess great power of endurance.

Zambesi Industrial Mission

WHEN the Zambesi Industrial Mission was founded more than twenty-five years ago it was

the aim to make the work self-supporting by the end of the fifth year. Coffee plantations proved very successful, and would have made the initial station self-supporting before the fifth year, but the Mission, instead of limiting its activities, launched out into a wider sphere, and opened new stations where industrial work promised encouraging results. Today there are eight centers, each a mission in itself, and radiating missionary helpfulness far and near. There is a vast territory in possession of the Portuguese Government still untouched by Christian missions of any kind.

Result of Bad Housing

TUBERCULOSIS is taking a fearful toll on the Bantu people. From the annual report of Lovedale Hospital it appears that one-fifth of all the patients admitted are sufferers from some form of this disease. The usual Kaffir hut, with its minimum of ventilation and its earth floor which does not admit of disinfection, is a prolific breeder of tuberculosis, and the fact that most domestic servants are natives, brings this menace into European homes. South Africa has an ideal climate, and with attention directed to housing reform for the natives, a great advance would be made in the control of the "white death."

A Blind Kaffir Evangelist

A BLIND Kaffir evangelist is moving about in the Peddie district of Cape Colony. Never having had his sight he has not learned to read, but after his conversion school children read to him, and so well versed in the Bible has he become that he can give the location of any well known text of Scripture. He is a most successful soul winner.

Bolshevism in South Africa

MISSION work in South Africa has been much hindered by the spreading of Bolshevism among native workers. A union has been es-

tablished by the mine workers of the Transvaal, and the growing unrest has led to a refusal of smaller groups to work. Agitators have gone about advising the people to revolt against law, such as pass regulations, curfew rules, sale of intoxicants, etc. Ten thousand blacks of different tribes and speaking different languages, who until now had not had any feeling of relationship, have united in proclaiming a general strike. The Germans consider that the expulsion of their mission workers from this territory endangers the situation, as they feel that they have better insight in dealing with the native temperament. While there are differences of opinion on this point, there is no doubt of the serious nature of the unrest among the natives, and it gives rise to critical problems in missionary work as well as in the political and industrial situation in South Africa.

EUROPE

Müller Missions

THE society founded by George Müller of Bristol, England, not only supports the larger orphanages at Ashley Down but maintains five schools in Italy and one in British Guiana. They also subsidize a great number of mission causes in different parts of the world. The total number of orphan children cared for during the year has been 1467.

Although financial appeals for all kinds of causes were never so great as during the past few years the orphanages, without making any appeals have received more last year than at any time in their history. All has come in answer to prayer and not one working day passed without some gift. Since the beginning of the work £2,141,850 have been contributed for its support.

Literature for Lighthouses

THE British and Foreign Sailors' Society, the oldest sailors' society in the world, takes a practical interest in the lonely lighthouse keepers.

So far as possible, monthly parcels of reading matter are sent to each of the 300 lighthouses and light-ship stations. Books on scientific subjects, on religion, art, wood carving, travel and poetry are requested, showing the variety of interests which these men represent. At shore stations, the children are provided with suitable literature.

Edinburgh Mission to Jews

THIS society maintained by an interdenominational committee, owns a suitable home in the center of the Jewish locality, with reading rooms and auditorium for services. The medical department is the chief avenue of approach to the Jews. Christian addresses are delivered to the patients, and literature distributed among them.

The Bible in Ireland

THE distinguishing feature of the Irish Mission is that it affirms the right of every man and woman to possess and study the Word of God, in opposition to the stand taken by the Roman Catholic Church in Ireland.

During the past year 106,172 homes were visited, 25,597 religious conversations were held; 20,390 Scriptures and portions were sold, an increase of 1,399 over the number sold in the previous year. The total number of sales to Roman Catholics was 17,479, an increase of 3,390 over that of 1917.

Comparing the above figures with those of 1908, we are faced with the fact that last year, with five workers less, we sold *nearly three times the number of Scriptures*. This fact is in spite of the fact that last year all our books were at least double the price at which they sold ten years ago.

Roman Catholics manifest such a desire to look into the Scriptures, that their priests are now teaching bits of it here and there. This only tends to broaden the minds of the hearers. Open air preachers report

less difficulty in assembling an audience and more attentive hearing than heretofore.

Historical Study as a Weapon

THE Giordano Bruno Association has established a School of Papal History which will commemorate the fiftieth anniversary of the deliverance of Rome from papal control. The Waldensian paper, *La Luce*, gives the main lines along which investigation and study is proposed.

1. The genesis and development of the papacy, and the injury which it has done to the national sentiment of Italy.
2. The functions of the papacy in the mediaeval and modern world.
3. Episodes of papal history—the heresies, quarrels, persecutions, the Jesuits, etc.
4. Powerlessness of the papacy to live without the support of the foreigner.
5. The work of the papacy during the Italian national struggle and since.
6. Significant figures in the history of the papacy—the nepotists, the Borgias, Clement VIII the executioner of Bruno, etc.
7. The thought of Italians concerning the papacy—Dante, Galileo, Carducci, Foscolo, Bruno, Machiavelli.
8. Dogma against political liberty and liberty of thought.

Difficulties in San Sebastian

SAN SEBASTIAN in northern Spain is the summer home of the royal family, and has other varied interests. A Christian school for girls was founded there by Mrs. William H. Gulick some years ago but was transferred to Barcelona. Since then regular church activities have continued in rented quarters. The Catholics persisted in trying to eject them, but without avail. Recently however, the owners were compelled to sell and all efforts to find another location were fruitless. The work has had to be abandoned temporarily, except for small informal groups which meet in private homes. The church has about forty members and a C. E. Society of fifteen members. A class of ten boys meets for instruction in their teacher's bed room.

It is not uncommon for represen-

tatives of Catholic societies to follow the children to their homes and attempt to frighten the parents into removing them from the school under threat of dispossessing them of their homes. One church member, a street car conductor, was so bitterly persecuted that he left for the United States, and after two years' sojourn has been able to send money for his wife and three boys to follow him. This man is a member of a Spanish church in New York. Such persecution gives publicity to the Protestant work, and many assurances of sympathy are received.

Norway Becomes "Dry"

NORWAY has outlawed strong drink. Prohibition was brought about by popular referendum, and it seems to be the universal verdict that the women turned the scale. This is the first general election in which Norwegian women have had a part. "Dry" in Norway, however, allows the sale of light wines and beer of low alcoholic content.

Christian Center in Copenhagen

THE Central Mission in Copenhagen, with its twenty-eight branches of activity, is one of the most remarkable city evangelistic organizations in Europe. The work is directed by one man, Dr. Anton Bast, but back of him are the king and queen, the government, the country's best citizens and many of the laboring class, financial supporters of the work.

The Mission has three principal departments: Mission Work, comprising church services, newspaper and pamphlet distribution, temperance lectures and musical entertainments; Slum Work, with its refuge for homeless men, evening school, home visiting and aid for women and children; and finally Rescue Work, which provides employment bureaus, day nurseries, vacation outings and help for laborers out of work.

Crowning all these varied activities is the evangelistic spirit and purpose.

The Gospel is preached daily with a directness which proves it "the power of God unto salvation."

Bibles by Weight in Russia

IN RUSSIA Bibles are bought and sold by weight, in accordance with the decree of Lenine. This man who is "anti-Christ" to the Greek Orthodox Church, has himself written books by the score, and not esteeming these products of his brain as "light reading" he has ordained that *all* books be sold by weight. To some extent the Scriptures are being allowed sent in, and the Bible Society must give account of the pounds and ounces. On the average, 2369 Bibles make a ton.

How much attention Lenine or his people will give the Bible is problematical, but if as America departs the "Reds" to Russia some one would supply each radical with a few pounds of Scripture that which the world deprecates in the Soviet system might be neutralized.

NORTH AMERICA

Congregational Council

MORE than three thousand Congregational men and women assembled in Boston from all parts of the world for eight days in June. One day was largely devoted to missions. The history of work in America was traced to the present day, as was the story of the London Missionary Society—now 125 years old. Speakers represented different fields, and Dean Brown of Yale foreshadowed "The Path Ahead."

The Congregational World Exhibit pictured the graphic story of work in India, China and Africa. There was a model of the city of Madura to make clear the nature of a mission station in India and the model of the African slave girl with a chain around her neck told another story. The original Chinese version of the Bible in twenty-one volumes was shown besides the autographed copy of Adoniram Judson's Burmese Bible.

An international League of Good

Will was formed to promote transatlantic friendships.

Unevangelized Foreigners in New York

ACCORDING to the recent census thirty-two foreign tongues are spoken in New York City, those using them numbering nearly 1,700,000. Evangelical missionary effort has concentrated upon the Italians because of their greater number, and there are thirty-three organizations holding Christian services in that language. Next in order are the Swedes, with thirteen churches, then Norwegians, Chinese and Japanese, but there are at least ten or twelve nationalities that have no opportunity to hear the Gospel proclaimed in their own language from an evangelical pulpit. For seven of these nationalities there are no services of any kind in their own tongue. Only two per cent of the foreigners in New York City are members of evangelical churches. Here is a problem worthy of cooperative effort.

Italian Leaders in Conference

THE need of evangelistic teaching among Italians was emphasized at the biennial conference on Italian work, held at Auburn, N. Y., June 22-24, under the auspices of the Presbyterian Board of Home Missions. After a discussion of methods for breaking down the reluctance of Italians to enter Protestant missions, recommendations were made regarding the printing of tracts on Protestant principles. About fifty delegates represented 102 organized churches and missions working for Italians.

Slavs Leaving America

A SIGNIFICANT change has taken place in the character of the immigrants coming to this country since the war. The vast Slavic tide of the pre-war days has changed its direction. It is now an outgoing instead of an incoming tide. The people of northern Europe, on the other hand, are coming in greater

numbers. England is sending more than any other nation. Scotland and Ireland have greatly increased their contribution. The French immigration, very small before the war, is now almost equal to that of Italy. It is claimed that prohibition is responsible for the vast exodus of Slavic people. If this is true, we realize what a mistake we made in delaying this legislation so long. If prohibition becomes a factor in the selection of superior material for nation building a new argument will be furnished to sustain it and to secure the vigorous enforcement of the law.

United Presbyterian.

The Jewish Problem in America

THE total Jewish population of the United States is almost four millions. In the garment making areas of our great cities, in stores, brokerage houses, and arts of trade one emphatically realizes the part which the Jew is playing in our economic life. He still is the Jew, though largely without allegiance to the synagogue or loyalty to the religion of his fathers. Still less is he affected by Christianity. Of all the million and a half in Greater New York there are no more than 2,000 Christians. Through its Committee on Plans and Policies for Hebrews the Home Missions Council is seeking for the various denominations doing work among Jews to formulate a literature, to outline a program and to develop a method that shall more earnestly and broadly meet the spiritual demands of the sons of Israel.

A Year of Prohibition

A YEAR and more of prohibition has gone by, and it is possible to gauge the material results of the new order. The fact that most of the returns come through the courts and penal institutions is indicative of the need for the banishment of alcoholic temptation. Although the lay enforcement is far from perfect, less than one-third as many people

were arraigned for drunkenness the first five months of the year in Massachusetts, as during the corresponding period last year.

Money has been diverted into new and more useful channels, and the present scarcity of scrub women in many places shows that the number of drunken husbands supported by wives has diminished, and the wives are now experiencing the unaccustomed luxury of being supported. Children already give evidence of being better nourished.

These facts should cause the American people to line up solidly for full enforcement of the law.

Student Volunteer Movement Broadens

THE Student Volunteer Movement will in the future include calls for service in the home field. This will be done in cooperation with the Home Missions Council and the Home Boards. The Movement will render service (1) by listing all needs and calls for the Home Mission Boards in the same Bulletin with similar calls from the Foreign Mission Boards; (2) including in the Directory of Church Agencies with which the Christian students have dealings, the Candidate Secretaries of the Home Boards as well as the Foreign Boards; (3) cooperating with the agents of the Home Boards by giving them suggestions as to methods for finding candidates qualified to fill positions in home mission work; (4) promoting the study of the home mission courses provided by the Home Boards in the same general manner in which the Movement has promoted the study of foreign mission courses; (5) recommending through the Christian organizations of the colleges that in the series of missionary meetings, lectures and topics of discussion clubs, home missions be given their proper place, and (6) helping the agents of the Home Mission Board to route Traveling Candidate Secretaries whom the Home Mission Boards may desire to set apart for sound-

ing out in colleges and seminaries the claims of home missions.

More Missionaries Needed

ALTHOUGH the Presbyterian missionary force on the foreign field shows a net gain of sixty-four this year, and the largest number of new missionaries the Board has ever had are under appointment to sail for their posts in the near future, the losses by death and resignation nearly balance the gain; reinforcements still are sorely needed. The Board wants for Africa alone twenty-five new workers; for China, 30; Korea, 15; India, 25; Japan, 11; Mexico, 12; East Persia, 7; West Persia, 13; Philippines, 15; Siam, 15; Brazil, 7; Colombia, 7; Venezuela, 2; Syria, 13; Chile, 7.

Federated Church in Massachusetts

A YEAR of federation of the churches in Ashland, Mass., has changed the whole situation for the town. Congregational, Methodist and Baptist Churches in March, 1919, adopted the Articles of Federation recommended by the Massachusetts Federation of Churches, and there is no longer a struggle to keep alive. In March this year the combined membership, after vigorous pruning, was 250, and there have been fifteen additions since then. Attendance often reaches four hundred. The Federated Church is raising \$700 a year more than the combined budget of the three former churches, and the pastor receives \$2000 salary. The Sunday-school is full of life, and has a membership of nearly four hundred.

The Churches in Tennessee

A SURVEY of seventeen counties in Tennessee shows that the average Protestant Church has only seventy-five members. Many church buildings are used only twelve times a year, and one in every six is without a pastor. Only two out of three possess any record of membership.

To Consider Mormon Field

THE Joint Committee on Mormonism of the Home Missions Council and the Council of Women for Home Missions has appointed a sub-committee to take into consideration the relative values of colportage, lectureships, churches, denominational school, mission enterprises, community centers, literature and its distribution, new cooperative agencies, instruction in Theological Seminaries, enlistment of the clergy in preventive propaganda, legislation laws and enforcement, and such other matters and methods as they feel should come under consideration in the cooperative program of Reconstruction. The committee consists of Rev. F. L. Moore, Chairman (Congregational); L. C. Barnes (Baptist); E. L. Mills (Methodist Episcopal); A. J. Montgomery (Presbyterian); Mrs. M. L. Woodruff (Methodist Episcopal); Mrs. F. W. Wilcox (Congregational); John Wood (Protestant Episcopal).

Alaska's Needs

THE riches of Alaska have attracted thousands of settlers but with them have come the vices and diseases of the States. Ten years ago, for instance, there were 12,000 Eskimo in Alaska; last year there were only 8000 and since 1918 at least 1000 have died of influenza—most of them on the arctic circle. They are a virile race but at the present death rate they will rapidly disappear.

Dr. John A. Marquis, who visited Alaska last summer reports that there are four great needs in Alaska (1) Medical work under Christian auspices—hospitals, physicians and nurses. There is a doctor at Point Barrow but the nearest hospital is 600 miles away. (2) They need a division of territory among Evangelical missions—to avoid overlapping and to care for unoccupied areas. (3) They need modern methods of homeopathsics. From Sitka to Point Barrow is in point of time as far

as from New York to Constantinople. (4) Better methods of communication—wireless stations. In some places the missionaries receive only 2 or 3 mails a year. These are material needs—above all Alaska—Eskimo, Indians and white men—needs the Gospel of Christ.

LATIN AMERICA

On the Mexican Border

REV. JOHN BURMAN, a Swedish-American, is making his influence felt in Mexico. He found Christ while working as foreman in a copper smelter, gave up a good paying position and acquired some education. He then served six years as a missionary in Bolivia and became acquainted with the Latin American temperament. Returning to the Southwest of the United States he built up two Mexican churches, one on each side of the border. Last year he received thirty-seven Catholic Mexicans into his Old Mexico flock. He reports Mexico as increasingly friendly to Protestantism, and regards United States military intervention as an overwhelming disaster.

Union Church in Mexico City

ALL English speaking Protestant churches in the city of Mexico with the exception of the Protestant Episcopal, have formed a union church. Its membership is about one hundred and fifty, and it has a strong and growing Sunday-school.

Training Evangelists in Mexico

THE "School of Visitors" of Guanojuato, Mexico, has for its object the training of house to house evangelists, and the course covers one year. Thorough and practical Bible training is given, as well as the history of the Reformation and early church history. Mornings are devoted to study and in the afternoons the students go out on visitations with their directress. Not only are the students developed in their personal spiritual life, but they become

expert in the task of influencing others to accept Christ.

Bible Work in South America

SHIPPING conditions between North and South America last year greatly crippled the work of Scripture distribution. Nevertheless, the results from the circulation of Gospels in towns and villages was far beyond mathematical computation. The workers rarely visit a town without finding some who are keenly interested in the Bible, and in many places the teaching of the Gospel is gaining ground rapidly. This is in spite of the unfriendliness of the priests, who are continually slandering the work. One woman said that the priest told her that if she would not burn her Bible, it would bring misfortune and sickness on her house. "That I dared not to do," she said, "and so I threw it into the canal; the water carried it away into the interior of a vineyard and left it sticking in the mud; a contractor found it, cleaned it off and began to read it. "Since I came into possession of this book," said he, "things have changed . . . I feel as if I were a child of God."

The workers are looking forward to an enlarged personnel, a Bible coach and Bible motor for Argentina and a Bible yacht for Paraguay.

Bible Society Record.

Heavenly Mansions for Sale

NEAR Santiago, Chile, is a reproduction of the Lourdes Grotto in France. The cavern is about thirty feet wide and fifteen feet deep. On one side is a statue of the Virgin and near the entrance are six spigots of city water. The water that flows from these spigots has been blessed, and is believed to have miraculous powers. The sick and crippled take a drink, and many bring bottles to be filled and carried home. Numerous slabs about the grotto bear such inscriptions as : "I give thee thanks, O

Holy Virgin, for healing my daughter Jane in September, 1918." Above are crutches reported to have been left by those who came there on them and departed without needing them.

A poor old woman of Santiago said to one of the priests. "I want a nice mansion in heaven. How can I get it?" "You can have one for 30,000 pesos," was his reply. By the most rigid self-denial she was able to hand over to the priest the 30,000 pesos at the time of her death.

A Suggestion for Paraguay

ALTHOUGH the people of Paraguay are embittered against Romanism, it does not follow that they are thereby drawn to evangelical Christianity. Mr. Morton, of the Disciples Mission, says that for this reason a practical comparison of the two religions is what is needed above all else. At present there is no orphanage for boys in all Paraguay, and the only one for girls is an annex to an insane asylum.

The physical condition of the people is such that more than seventy-per cent of the conscripts have to be rejected. American packing companies are ready to finance Christian social work in connection with their plants in Paraguay. Mr. Morton also urges an industrial and agricultural training institute for the Indians of the old Jesuit mission territory.

AUSTRALIA AND THE ISLANDS

Morality in Australia

REV. C. B. COCKETT of Melbourne, Australia, one of the speakers at the International Congregational Council in Boston, reports that in Sunday observance Australia is ahead of America. There are no theatres open on Sunday, and in some provinces no trains or train service; in others, car service is in operation at the church hour only.

(Continued on page 839)

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Name

Street

City..... State.....

Church.....

AYR

NEWS FROM MANY LANDS

(Continued from page 836)

He says that the churches are united as an influence in politics, and that they are putting up a strong fight against the liquor interests. There is also well organized welfare work among industrial classes.

Interracial Y. M. C. A. in Honolulu

THE Nuuanu Y. M. C. A., Honolulu, which was at first considered a doubtful experiment, has just celebrated its second birthday and is now firmly established. It is carrying out along practical Christian lines the fundamental principles of interracial fellowship. The building is used by organizations of widely different interests, such as the Japanese Chamber of Commerce and the Korean Citizenship Club, and meetings are held by interracial groups of Chinese, Japanese, Koreans, Hawaiians, Filipinos and Americans. Noon religious meetings are held on Wednesdays where men of all races receive instruction in Christian principles.

Prohibition in the Philippines

THE first anti-liquor bill was presented to the Philippine legislature in 1918, but went no further than the committee. The real contest began last August. The regular session of the legislature was to begin in October and continue until after prohibition should go into effect in the United States. The Christian Service League and the Evangelical Union were each partially prepared to carry on the campaign, and literature was at once prepared, committees were formed and petitions circulated. Large posters were displayed in different places. Mass meetings, led by leading Filipinos, drove home prohibition facts, and temperance songs were sung.

At the various hearings before the Prohibition Committee of the Legislature speeches were made by the dean of the College of Law, the assistant director of education of

(Continued on page 840)



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NEWS FROM MANY LANDS

(Continued from page 839)

the Philippine Islands, the director of health of the Philippine Islands, one or two Filipino preachers and one or two missionaries. In his message to the Legislature the Governor-General recommended the passage of the prohibition bill and when the law-makers had to close their regular session without acting upon that bill, the Governor-General again asked them to pass it in their special session. But the law makers consented only to increase the revenue. Although the campaign failed to bring about prohibition legislation, it had an important educative value, and the problem now is to educate the public conscience. Facts regarding the effects of alcohol must be put in text books, and a mass of evidence of its evil consequences must be given wider publicity.

The Filipino Woman

TWENTY years of American administration in the Philippines have broadened opportunities for women. Coeducation has been a principle in the entire school system. The civic spirit aroused among women by Red Cross work, food campaigns and Liberty Loan drives led to the organization of women's clubs and a year ago the first convention of such clubs was held.

Custom still holds sway on certain points. A woman does not drive a horse or automobile, or ride a bicycle. She may wish to be a nurse, but men and boys occupy this field. She can do fine embroidery, but the men design the patterns. Statistics show that the percentage of women engaged in earning a livelihood is more than twice that in the United States.

(Missionary Library page 841)

MISSIONARY LIBRARY

A Garo Jungle Book, or The Mission to the Garos of Assam. By Rev. William Carey and Others. Maps, illustrations. $5\frac{1}{4} \times 7\frac{3}{4}$ in. Pp. 283. (Price not given.) The Judson Press, Philadelphia. 1919.

This is of far higher value than Kipling's "Jungle Book," and his "Second Jungle Book," if of somewhat less literary excellence. A Baptist missionary in Bengal, a relative of the great pioneer of Indian Missions of the same surname, has given us these chapters each page of which is interesting. This jungle is inhabited not by wild beasts but by the Garos of northeastern India who are or were wild enough to need taming. Their lair and the wild men are finely described in chapters I-V. When they leave their hill-top coverts and descend to the frontier markets, "what a procession it is of black, weighted, nude-limbed, chattering creatures! How furtively they look at you as they crouch beneath their baskets, arms hanging free, and sword held firmly in the right hand ready to strike." After bartering their jungle goods comes the feast. "There are caldrons of greasy pork, stuffed roast puppies, smoking mountains of coarse rice, and huge tubs of beer. But over this unsavory repast and subsequent carousal let us draw the curtain."

The British Government found the Garos too near their capital for comfort, as they had a way of descending upon the plain, and when they had not been supplied with sufficient "preservation of the head" money they would massacre the landholders, "collect vast numbers of their relatives and neighbors round the reeking heads; and filling these with wine and food, would eat, drink and dance, chanting songs of triumph. The heads were then buried, to be dug up later, cleansed of their putrid flesh and hung up as trophies in the houses of their slayers." In order to reduce such savages to civilized men, fearless David Scott in 1823 began for the government the educative program, and in one of the frontier schools three Garos were

(Continued on page 842)



For my sermons, I use the large, bold type. Then by "Just turning the knob" the script type is ready for my private correspondence. My Sunday School notices.

--thus Writes a Clergyman about his

Hammond
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educated and became the first fruits of Garo Missions, as well as pioneers in teaching the hillmen. The thrilling story of Omed, Ramke and Rangku, is wonderfully told. All were resourceful evangelists after the "man-cub" in them was developed into earnest, trusting, Christian character. The beginning of the work of the Baptists for Garos dates really from Feb. 8, 1863, when five were baptized, including Omed and Ramke, Rangku being baptized three years later.

The story of the Christian development of Assam is told in the latter half of the book, an inspiring section of the modern Book of Acts. The reader follows Bronson and Stoddard in their early touring as they blaze trails for the Gospel; we see the epoch-making Mason and Philips, with their wives, starting stations and doing the first things in that series of manifold activities,—educational, medical, literary, industrial and ecclesiastical,—which they and their successors employed to transform the jungle into a paradise and wild men into Pilgrims and Evangelists and more than one Greatheart. The 164,000 Garos have already done enough to make the beginnings effected prophetic of what the 5,777 church members will do to evangelize their fellows. They have read Acts 8:4 and go everywhere "prattling the Word." As the author says: "They are equipped not only by their mountain segregation from the wasting curses of the plains, but also by many customs followed in common with other Mongolians, which help to make them winsome and effective missionaries." This last and best "jungle book" is worth reading for you and for your children.

B.

Some Aspects of International Christianity. By Dr. John Kelman. 167 pages. New York. The Abingdon Press. \$1.00 net, 1920.

While Dr. Kelman does not claim to have the knowledge of an expert in international affairs, he has what
(Continued on page 843)

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Continued

is of equal importance, an insight into the needs and hopes of men. He believes in the vitality of the principles of Christianity and their continuing power to mould even such impersonal things as governments.

The first chapter appeals to men to rededicate themselves to advance on the uncertain future, even though by untrodden ways. The man who fails now would break the unity of history. He must look upon the sorrow stricken fields of earth and study the social unrest until he can think clearly upon the grave problems it presents.

The second chapter is a study of the relation of Patriotism to Christianity, and the third chapter ably discusses individual and national morality. The fourth chapter deals with the League of Nations as an unique conception. "The hour of history and the conditions of the world are unique and the arrangements which must be made for these must be equally so."

Dr. Kelman is admirable in his challenge, so to speak, to those who would charge him with dreams of Utopia and calls his readers' attention to the words of Cleon that Paul's doctrine "could be held by no sane man." As a matter of fact the ideas thought of as wild and insane in one age are more alive in the next than the "safe and sane" policies so ardently championed.

The chapter on Statesmanship in Foreign Mission Work will be strikingly interesting not only to those who are intimately concerned with missions, but to the general reader as well, because of the insight into the significance of this often misunderstood work.

The last chapter—"Britain to America"—uses tactful yet eager words to wipe away all our differences. Surely every fair minded student of history will follow Dr. Kelman's thought with enthusiasm when he asserts that England has long been fighting for the cause of liberty which is the common mission of the Anglo-Saxon race.

(Continued on page 844)



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The Rebirth of Korea. By Hugh Heung-wo Cynn. 12mo. 272 pp. \$1.50 net. The Abingdon Press, New York and Cincinnati.

The Principal of the Pai Chai Haktang School of Seoul, Korea, gives in this volume a very vivid but temperate description of the Korean independence movement. Mr. Cynn is a Christian, educated in the University of California and has been in close contact with the Japanese educational authorities. He shows himself to be a thorough Christian, as well as an intelligent and self-denying patriot. We have seen no clearer description of the independence movement than that given in this volume which, though written from the Korean viewpoint and naturally not sympathetic with Japanese aspirations, acknowledges the benefits of Japanese administration. These improvements and reforms may have benefited the Koreans, materially, but they have not been prompted by unselfish motives on the part of the Japanese. Twenty times as much proportionately has been spent for Japanese education in Korea, as for the education of the Koreans. While in the Japanese schools 65,000 Korean children have been accommodated, these advantages have been available for only one out of 250 of the Korean population. Over 34,000 Japanese children have been provided for in the Japanese schools which have been able to provide for more than one in ten of the Japanese settlers in Korea.

Among the valuable features of this volume are the translations of the Korean documents, including the Declaration of Independence, the Letters of Protest to the Japanese, the demands for reforms drawn up by missionaries, and the text of Japanese-Korean treaties.

No one can read this history without being moved with the keenest sympathy for Korean patriotic ambitions and the deepest indignation against Japanese officials, and without realizing the

(Continued on page 845)

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Continued

possibilities of development in educated Christian Koreans for self-government. We heartily recommend this volume to all interested in the progress of Korea.

The Negro: An American Asset. A Study by Rev. S. J. Fisher, 12mo. 186 pp. 60 cents cloth, 30c paper. Presbyterian Board of Missions for Freedmen. Pittsburg, Pa. 1920.

It is difficult for most people to think of the Negro without prejudice. Either they are influenced by affection for some good colored "mammy," or by bitter antagonism because of dislike for ignorant and criminal Negroes, or by pity for a downtrodden, handicapped race. Dr. Fisher writes dispassionately and from first hand knowledge. He describes the history of the Negro in America, the religious and home life today, the political, industrial and educational problems and the outlook for the future. The Negro is a liability or an asset in proportion as he is kept in a wholesome environment, is trained for useful service and is brought into practical Christian experience. Dr. Fisher's volume is adapted for a text book, with questions on each chapter. It is worthy of study for it deals with a very pressing problem in an up to date and intelligent way.

Foreign Missions Conference Report. Edited by F. P. Turner. Pamphlet 75 cents. 25 Madison Ave., New York. 1920.

The Annual Foreign Missions Conference brings together about four hundred missionary specialists each year for a three days' conference. The printed report contains the papers, addresses, reports and business transacted. The meeting last January dealt particularly with International and Interchurch co-operation with German missions, the war and missions, women's work, politics and missions, unoccupied fields and the Christian message. The statistics and direc-

(Continued on p. 846)

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tory of societies are now published in a separate volume—the "Foreign Missions Year Book." (Price \$1.00).

Social and Religious Life of Italians in America. By Rev. E. C. Sartorio, 8vo. 149 pp. \$1.00. Christopher Publishing House, Boston, 1920.

An Italian view of Italians in America is sure to be of interest. Mr. Sartorio is a Protestant Christian, and gives a clear picture of life in Italian colonies, the influence of America on the immigrants, mission work among them and methods by which Italians may best be approached. As a minister of the Protestant Episcopal Church Mr. Sartorio naturally pays especial attention to the work of that Church. It is worth while to see Italians in America through this clear sighted author's eyes.

Baptist Missions in the South. 12mo. 205 pp. 55 cents, cloth.

Country Churches in the South. 12mo. 207 p. 60 cents, cloth.

The Call of the South. 12mo. 222 pp. 60 cents cloth.

By Victor I. Masters. Home Mission Board of the Southern Baptist Convention Atlanta, Georgia. 1919.

These three volumes offer the basis for a practical and comprehensive study of Christian work in the Southern States. They have been prepared by the Superintendent of Publicity of the Southern Baptist Convention as text books for Home Mission study classes. As such and for their general information they have value.

O Hana San—A Girl of Japan. By Constance A. Hutchinson. Illustrated 12mo. 160 pp. 2s. net Church Missionary Society, London, 1919.

The romance and oddities of child life in Japan are woven into this story of a Japanese girl who came under Christian influence and was thereby transformed. It is a good book for girls, combining information as to Japan with the interest attached to Oriental life and the inspiration of Christian influence.

MISSIONARY PERSONALS

DR. JAMES L. BARTON, Secretary of the American Board of Commissioners for Foreign Missions, was elected permanent chairman of the International Congregational Council.

* * *

DR. ANDREW C. MURRAY, General Secretary of the Nyassaland Mission, has come to America for a period of three or four months to awaken interest in opening Portuguese territory to missionary effort.

* * *

REV. EDWIN F. LEE, D. D., of the Board of Foreign Missions of the Methodist Episcopal Church has been elected Associate Secretary, with Europe and North Africa as his special field.

* * *

DR. MARY STONE, the well-known Chinese woman physician, has been offered the deanship of a Union Nurses' Training School about to be opened in Shanghai, under the auspices of several American Mission Boards.

* * *

REV. S. B. ROHOLD, Superintendent of the Presbyterian Mission to the Jews in Toronto, has accepted a call to undertake the work of organizing a Bible School in Palestine, under the direction of the London Jew's Society.

* * *

BISHOP W. R. LAMBUTH, of the Methodist Episcopal Church, South, sailed for the Orient with a party of missionaries in July.

* * *

DR. WILLIAM C. STURGIS, Educational Secretary of the Protestant Episcopal Board of Missions, is devoting a year of study to every aspect of the mission field. He expects to visit Italy, India, Siam, Ceylon, Burma, the Philippines, China and Japan.

* * *

REV. JOHN E. ROBINSON, D. D., missionary bishop of the Methodist Church in India from 1904, has retired from active service but will continue to reside in India.

* * *

MR. AND MRS. F. S. BROCKMAN have recently returned from the special mission to Japan, China and Korea, to help forward the Young Men's Christian Association work in those countries.

* * *

MR. MYRON A. CLARK, pioneer secretary of the Y. M. C. A. in South America and oldest in continuous service on the staff, died suddenly May 16, shortly after his return to Rio de Janeiro.

* * *

BISHOP FRANK W. WARNE, of Lucknow, India, was able to reach America to attend the General Conference only by signing articles of agreement to work as an oiler in the engine room of a freight steamer. The Bishop arrived in New York May 6, and received \$57 for his services, which he distributed among the other members of the engine room force.

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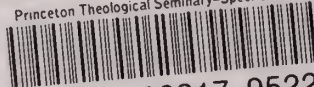
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